



The Improvement Era

SEPTEMBER, 1937

Volume 40 Number 9

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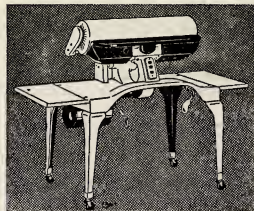
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TO JAN

On His Fourth Birthday

By Jonreed Lauritzen

A FATHER'S MESSAGE TO HIS SON, WHOSE LIFE WAS TAKEN BY DROWNING, WHEN THE CURIOSITY OF A CHILD CAUSED HIM TO REACH—TOO FAR . . .

You loved life as we loved you.

Why must we always lose the thing we love most? If you could speak to us through the silence I know you would answer and your answer would be surer and more satisfying than ours were to all the myriad questions you used to ask.

You loved life with a joyous, dancing, breathless love. Your happy mind was like a mirror in which we saw life and earth and heaven in a clearer light. No flower, no tree, no bird, no insect, no motion, quality, or attribute of anything escaped you, for your curiosity was boundless. To meet it one needed the omniscience of Deity. We felt helpless before your constant seeking, but we tried to explain everything as best we could.

Perhaps that is one reason you went away. Perhaps you sought the place where there are no mysteries, where all questions are answered with satisfying certainty; where there are no veils of prejudice nor blind gropings through mazes of self-interest and false notion; where truth shines with a steady, all-revealing flame. Only there could your unquenchable spirit be content.

As for us, you were the center of our every thought. Our hearts danced with your little feet and our lives swung along on the rapturous rhythm of your laughter. But I suppose you were never meant to be ours. This dull world was no place for such a limitless soul. So the angels came and got you when they saw their mistake.

You were a limitless soul. Sometimes you seemed to live in a world we knew nothing of—to skip on the fringes of an infinity that frightened us in our poor ignorance. And we would hold you close, close, in the fear of losing you. But it was no use. Fresh from Paradise, and steeped in its beauty and ecstasy, you were glad in the very thought that made us dread. So you reached for the flower that floated on the pond—reached out too far . . .

One day, before you went away, you said: "Mama, I'd like to go up to the moon and slide down on the rain." . . . And that is where



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we like to think you are—riding the moonbeams, your white hair shining like the mists; your feet, along with myriads of other merry little feet, dancing on the topmost billows of the clouds. And now in the long night, when the moon breaks radiant through the storm, we feel a happy spirit slide down on the rain into our tear-drenched hearts, and the very buoyancy of you carries us for awhile into that shining realm where there are only music and beauty and young laughter—where sorrow is a load too heavy to be lifted on the moonbeams.

The IMPROVEMENT

SEPTEMBER, 1937

VOLUME 40

NUMBER 9

IEIRA



"The Glory of God is Intelligence"

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

IN THIS issue we salute again our friends and fellows "North of the Border." The Jubilee year of Mormon colonization in Western Canada calls to mind a period of much longer Church activity in Eastern Canada. The cover photograph is an unusual view of the "Peace Tower" on Parliament Hill in Ottawa, the Canadian capital. It is a national shrine in which are chiseled in stone the names of Canada's war dead. The photograph was made available to the *Era* through the courtesy of C. Frank Steele of the *Lethbridge Herald*.

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Photo by Wayne B. Hales.

FIELD OF WHEAT

TWICE-BLESSED, this field of wheat that shimmers here
 Beneath the caressing sun, stirred by the breeze,
 Whispering a hushed song to the listening ear,
 Thrilling the beauty-hungry heart to ease
 And deep content. Had it no destiny
 Beyond this hour, this moment in the sun,
 It would be quite enough, for it would be
 As other lovely things, full-blown, then done.

Yet here is something more, something besides
 The pleasure to the sight, the passing reel
 Of satiation. These golden, swaying tides
 Of grace and symmetry are strong and real.
 Here in these beaded stalks, waiting man's scythe,
 Are hidden deeply, health and youth—and life.

—Christie Lund.



Photo by Pictorial Features.

The LOG OF A EUROPEAN TOUR



The General Presidency of the Y. W. M. I. A. at the British Centennial: left to right: Lucy Grant Cannon, First Counselor; Ruth May Fox, President; Clarissa A. Beesley, Second Counselor.

*With President Grant
and the Centennial Party*

By LUCY GRANT CANNON

Of the General Presidency of the Y. W. M. I. A.

PART II

Preston, Friday, July 30, 1937.

EVER since we left America and traveled in ease, comfort, and elegance over the ocean to the British Isles, we have had vividly in mind, by contrast, the voyage and journey made by those courageous and faithful men who, one hundred years ago, brought the message and commenced the work of spreading the Gospel in this land. Even as our pilgrim fathers and as pioneers in all fields of endeavor have battled with adverse conditions so did our first missionaries to these Isles. But as the history of that trip across the United States, and voyage to England, have but recently been reviewed in the *Era* we turn our thoughts now to the celebration which commences today.

The commemoration of centennials has always been a fascinating event to me. One hundred years of history to scan,—its advancement, its retardation, its trials and triumphs—as it steadily, slowly moves forward. I believe in celebrations. I think it is time profitably spent to glory in the past, to recall deeds of valor and sacrifices of our forebears, and to do their memory honor. Such honor, such respect, we accord here today to those men of faith who brought the message, and to those courageous men and women who accepted the torch of truth. Many of them under the standard of "Truth will prevail," left their native lands and journeyed to a country so dissimilar to theirs that only a knowledge that divine Providence was their guide and that they were obeying that invisible spirit of gathering, which the Lord endowed them with in order to strengthen his Church and give it new life, could have kept them from faltering by the way.

AT THE point where Sister Cannon left off in her last account in the August *Era* she joined Vida Fox Clawson's party and made a tour on the Continent visiting points in France, Italy, Switzerland, Germany, and Holland, arriving in England July 21. During this period President Grant, accompanied by Elders Richard R. Lyman, Hugh B. Brown, and Joseph Anderson, visited the French, Swiss and German Missions, itinerary and accounts of which have been given in the *Era* and elsewhere.

FROM THE CENTENNIAL PRESIDENT OF THE EUROPEAN MISSION

Manchester, Aug. 1, 1937.

WE ARE in the midst of a celebration—this Centenary—a wonderful affair! Our meeting yesterday morning—the hall packed—was a fine success . . . The great interest and earnestness of President Grant and the eloquence of President Clark, made an atmosphere and occasion I am sure no one will forget who was present . . . Then came the pageant last night—grand and glorious! The Rochdale Town Hall was "jammed"—and as many more who could not get in. . . I am sure it is going to be a matchless day.

Yes, Friday on the banks of the River Ribble we had a multitude—and lookers-on across the river, near the fences, on the hillsides—all glorious—the beginning now of the second century, during which time Zion (the pure in heart) will be built in the British Isles.

—Richard R. Lyman.

Early this morning I looked with some concern out of the window and although the sky was comparatively clear I knew we could not be sure there would be no rain because the two weeks spent here thus far have made us feel that the day has not been quite complete without occasional showers during the day.

At about a quarter to one people began to gather at Vauxhall Chapel. Vauxhall is an old brick church, weather-beaten and shabby outside. It has a high stone wall in front and a small plot of ground in which are some slabs of granite, showing it had formerly been used as a cemetery. The interior is very quaint. There is a high pulpit and the pews are small and severe with high partitions, above which only the heads of the worshipers could be seen. The Elders tell us it is just about as it was one hundred years ago. It looks as if it has had no paint or renovation since that time. Services are still carried on there.

By one-fifteen there were several hundreds of people on the grounds and in front of the church. Such a friendly group of people, calling to and shaking hands with one another, greeting Elders whom they had not seen for months. The Elders, too, were having a reunion. There were some new ones who had just arrived and every now and then some one would recognize an old acquaintance. There was also a group of spectators, and they stood and

(Continued on page 578)

Members of the Mutual Improvement Association at the British Centennial pictured as they formed a human M. I. A., while singing "Carry On."



THE ARTICLES OF FAITH

IX. *The Preservation of God's Word*

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

(READ THE EIGHTH ARTICLE OF FAITH)

THE LORD spoke to Adam, the first man, and taught him the Gospel. Adam, in turn, taught the Gospel to his posterity. Thus, a knowledge of the Gospel became current among all men. Similarly, the Lord has spoken, whenever necessary, to other men, who have taught to their fellows that which has been divinely revealed to them.

That is the divine method. The Lord imparts knowledge to men, usually called prophets, who thenceforth are under obligation to transmit the substance of their revelations, as far as possible, to all the world. Then, to every man is given the companionship of the Holy Spirit, by which the truth of the prophetic teaching is revealed. The prophet and his followers are both taught by revelation; both may be equally certain of the truth of the message.

The revealed word of God may be spread among all people from generation to generation by word of mouth, by oral tradition. This was the earliest method and in some respects the best. No teaching is quite so powerful as that which comes from the mouth of a great teacher. However, as the years receded, it became increasingly difficult for successive teachers to make from memory accurate renderings of the words of the prophets. Moreover, the hu-

man voice does not reach far, yet the divine message is for all men. Therefore, a second method became of prime importance, that of committing the words of the prophet to writing, and of making many copies for wide circulation. To the arts of writing and printing, mankind owes the more accurate preservation and wider distribution of the revealed Word of God.

The Bible and the Book of Mormon are collections of writings in which the truth of existence and the divine formula for correct living are taught and taught again. The message of these scriptures is conveyed in various forms. Sometimes the writer quotes the words of God; at other times he comments on the divine message in poetry, story, allegory, exposition or simple admonition; and as often he shows the effect of conformity to the divine will as illustrated in the history of nations—in the Bible, especially of the Israelitish nation, and in the Book of Mormon of the branches of that nation which settled in America.

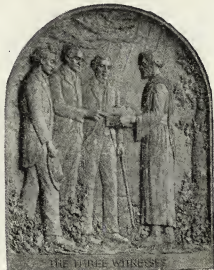
One dominating doctrine runs through the books of the Bible and the Book of Mormon: There is one God, the Father of mankind, who reveals as may be necessary the laws by obedience to which men may alone win happiness in life. Whether in direct statement, in figure of speech, or in historical narrative, this doctrine is the concern of the writers of the scriptures. Indeed, the Bible and the Book of Mormon contain the most complete exposition existing of God's law for human conduct and destiny. It is this message for the moral guidance of humanity, coming from the Lord, that makes the Bible the "Book of Books" and the Book of Mormon a witness for the Bible.

The Lord does His work in man's behalf through earthly instruments. All human writings, therefore, however exalted by the power of inspiration, are in the language of the writer. Were it not so, perhaps the readers could not understand. This

has been made very clear as concerning the revelations to the Prophet Joseph: "These commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding." Moroni, the Book of Mormon prophet, expressed this condition in a beautiful statement: "Thou hast also made our words powerful and great, even that we cannot write them; wherefore when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the gentiles shall mock at our words." In such a spirit of humility have the scriptures been written.

The message of the scriptures is divine; the words in which it is clothed are human. Failure to make this distinction has led to much misunderstanding. Intelligent readers will separate the message of the scripture from its form of presentation, even as is done today, whether listening to a speaker or reading a modern book. It is in this sense that the Latter-day Saints look upon the Bible and the Book of Mormon as "the Word of God."

ESPECIALLY is it necessary in reading the scriptures to place oneself in the position of the people, thousands of years ago, for whom the writings were made. The customs, habits, and possessions of the people of that day are of necessity reflected in the expositions of the revelations of the Lord to His children on earth. Events and acts that seem foreign to us of this day, of necessity appear in the scriptures. In a terse question, Brigham Young made this clear: "Do you read the scriptures, my brethren and sisters, as though you were writing them, a



thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them?" If that were done, much carping criticism of the scriptures would vanish.

Likewise, honest translators, working with present manuscripts, often find it difficult to render with full accuracy, in living tongues, the meanings expressed in languages long dead. Also, despite the best intentions, the translations are likely to reflect the point of view of the translator. While the Church uses primarily and officially King James' translation, it welcomes every effort of scholarship to improve present translations.

Before the day of printing, each copy of the scriptures, as contained in the Bible, was copied by hand. Naturally, errors crept in. Words, sentences, or whole paragraphs might be left out. Misunderstandings led to false renderings. Countless such cases have been found. Then, some scribe might change the very text to conform to his preconceived ideas. Such variations from the oldest known texts have also been found. Since the original manuscripts of the Old and New Testaments have long since been lost, it is impossible, except through revelation, to restore the scriptures to their original purity.

Nevertheless, the hand of the Lord has always been over these divine records. Neither writer nor copyist has been able to distort or erase the essential message of the Bible. Throughout the ages, amidst the vicissitudes of time, in the face of apparent inaccuracies and contradictions, showing human imperfections, the Holy Scriptures stand unclouded as a witness for God, His nature and relationship to man, the true way to human happiness, and the eternal and glorious destiny of mankind. The scriptures have never been wholly at the mercy of

ARTICLES OF FAITH of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we allow that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

mankind. He who reads them today may know, as the prophets who received them, of the eternal truths of existence.

In this sense, one must read the statement that "We believe the Bible to be the word of God as far as it is translated correctly." The message of the Bible is accepted; its mutilations by careless men are rejected.

In the first year of the restored Church, the Prophet Joseph Smith set about, under divine command and direction, to correct errors that had crept into the Biblical text. He may be said to be one of the early "higher critics," but one who worked with faith in the divine message of the Bible. Some parts of this work are found in the Pearl of Great Price; others are not yet published by the authority of the Church.

However, every change and correction made by the Prophet illuminates the content of the Bible, and shows how carefully single texts should be weighed against its one great message. In fact, Latter-day Saints are less concerned with the texts than with the whole message of any book of the Bible.

The Book of Mormon differs from present versions of the Bible in that it was translated by "the gift and power of God." The translation is correct. The errors of copying found in the Bible are practically absent in the Book of Mormon, for, as far as known, the only copying is the condensation by an ancient prophet of material on certain plates, into the text of the Book of Mormon. Joseph Smith, the Prophet, records in his journal: "I told the brother that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." With this we can safely agree.

The Bible and the Book of Mormon are their own witnesses for the truth of their message. No other literature in the world abounds in such lofty teachings. None has such power to lift the soul of man from the sordid things of life. None speaks with such convincing power of God and His dealings with man. None gives such courage to walk the path of truth. None so clearly points out the true and safe walk of life. These books contain the most precious truths of humanity; without them, the earth would be poor indeed.

All should read the scriptures regularly, daily. Better than gold or fame or power are the vision and growth that come to him who feeds upon the life-giving, immortal thoughts spread over the pages of the Holy Scriptures.

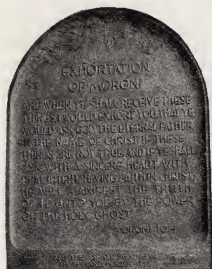




Photo by Paul S. Bieler.

COMPANIONSHIP

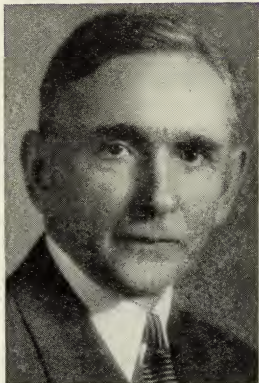
By DR. ADAM S. BENNION

Of the General Board, Deseret Sunday School Union

I CAN'T PRESUME TO PICK YOUR CROWD—BUT WILL YOU BE GOOD ENOUGH TO LOOK OVER YOUR LIST OF FRIENDS. WHO ARE THEY AND HOW DID YOU COME TO HAVE THEM? "CHANCE" AND "CHOICE" BOTH PLAY THEIR PART, AND FORTUNATE IS HE WHO CONTROLS "CHANCE" WITH "CHOICE."

SOMEbody suggested courtship as a topic for discussion, and I begged off; frankly, I don't know enough about it to discuss it intelligently. Then, too, that's a subject so intimate and personal. I prefer to deal with companionship a little more generally, because it's so close to all of us. It's so get-at-able. There's no theory about it; it's so everlastingly real—it is your problem—your whole life is bound up with it.

To help you meet it, the best I can hope to do is to draw out of the years that I have lived a few hints which may prove helpful to you as you continue along the trail of life. Really I'd rather sit around the table with you and discuss these problems. But here may I ask your attention to a few basic considerations in the hope that you will do a good bit of thinking about them on your own score, and proceed to find your own answer. Your lives will be happier or less happy because of your answer to this problem called Companionship. Let me give you two experiences out of the



DR. ADAM S. BENNION

recent past that tell me how real companionship may be:

Because I once chanced to do a little kindness to one of the members of his family, there has come into my office every spring the last quar-

ter of a century a man who is now in his ninetieth year. I always know it's spring because he brings me pussy willows. His family is gone, all save one. She's in her forties, and she's paralyzed. She hasn't been able to walk for nearly a year. At ninety he can't work. When last he came in he said: "Brother Bennion, if you ever doubted it in your life, won't you let an old man tell you it's a wonderful thing to have friends."

I travel up and down the land a very great deal and talk to all kinds of people. But I think the group that has told me most is a group over in Boise, Idaho, in the state penitentiary. They were having a week for youth up there, and they asked me to go up. We spent six days, the most invigorating days I think I have spent in a long time. One of the afternoons was given over to a visit at the state penitentiary. There were so many young men there—one hundred and sixty of them. They said they wished I would talk so that it would help some of them to get hold of themselves. I said: "Some boys are

here this afternoon that don't need to be here."

After we had stayed an hour, I said: "I wish you men would linger a little while. I want a dozen of you to stay and let me listen to you." They said they would. Fourteen of them stayed. I shall never forget that group, because among them were five who were in there for life. It wasn't any "pink tea" that afternoon. As we sat around the table, we just talked about this and that and the other thing, until we broke the ice. Then I said: "Men, if I won't give offense, won't you be good enough to tell me what you think it was that brought you here?"

I wish you could have listened in, because you never would have forgotten the way they put it. I can see one colored boy now who followed me as I left, and said: "Mr. Bennion, you've got to promise me to do one thing. You've got to promise me to tell them this one thing."—I've never read it in a book; it's bad English, but it's a wonderful idea: "Don't never kid yourself that nobody ain't never gonna find out." I couldn't say anything better than that. His eyes gleamed as he said it. He came over twice, and again, he said: "Mr. Bennion, you've got to promise me to tell them. 'Don't never kid yourself that nobody ain't never gonna find out.'"

As we sat around that table there, I can't bring you a tenth of what they gave me. It was a laboratory, and everything turned loose; but what they did say without exception was: "We're here because we got in with the wrong crowd."

I cite you these two extremes—an old man whose life has been made kind toward the end of the trail out there at ninety, and he thanks Providence that he has friends; and a crowd of boys, some of whom will never amount to anything, some few

who may. They're willing to say that what they are now enduring and what they look forward to is a result of going with the wrong crowd.

I can't presume to pick your crowd, and sometimes you don't know just what you're running into. But next to the influence of their mother, I am concerned with the companionships my youngsters form

take a dollar or two to use for a little celebration.

We drove down one evening to see the other side of the hill on which a plane cracked up last December. If it had flown ten or fifteen feet higher, the passengers would all be alive today. The little difference, a year here, a little elevation there, a companion here, and the whole course of a life is changed. God

touched you young people with the genius to know that the difference between going over here and going over there is so slight that very often you can hardly see it.

When I went to the University of Utah, I sat next to a young man in algebra—as fine a boy as I had ever come to know; his father and mother were of the salt of the earth. Let me skip ever so many years. The day I came home from the University of California with a final degree, the papers announced that fact. My picture was in one column with a statement that the California institution had given me a doctor's degree that day. In the next column was the photograph of this boy, who was being executed in San Quentin.

Don't tell me it's any theory. We sat in algebra class side by side. We went to gym. We did the

things that boys will do. It wasn't long until he used to say—I can hear him to this day—"Let's not go to this class today. Let's slip downtown." I knew how his father and mother were struggling to get him through. He chanced to go downtown. Then he went downtown some more. To do what? Well, he discovered he was a pretty good pool player; and when he got a little better at that, he thought he would put a little money into it. He used to win a little money; and then he'd lose some money. And when he lost, he had to pay; and so he went out to get it. I don't need to tell you the details of that long story. It was from picking up a little



M. I. A. DANCERS, POSED BY REGINALD WAINES AND MARGEURITE CLARK
Photo by Ecker.

in those years from fifteen to eighteen. Their lives are made or broken in this way. No boy can ever take himself safely into a crowd of roustabouts.

One evening as we were driving along the highway, two little youngsters had parked themselves beside the road. They had a squirt gun, and as we passed, the squirt opened and came in the open window and hit the people in the back of the car. Well, that's fun; but suppose three years later those same youngsters decide it would be awfully smart to hold up the next car that passes and

change here to meet an obligation in a pool game, to the robbing of a bank, to getting caught and killing a man who stood in the way of freedom, to a sentence at San Quentin, and execution in that penitentiary.

Let's consider the three C's of Companionship:

The first C is what I call the C of chance. Will you be good enough to look across your friendship list? Who are your friends and how did you come to have them? Don't you sometimes look back and wonder? It's chance. When I used to be in charge of the schools for the Church and we'd have to send a teacher over into Arizona or Nevada, I would say: "Are you willing"—if a young man—"to marry a young girl down in Arizona?" He would always laugh. Once in a while we'd get a girl to go away to the Big Horn Academy in Wyoming. I would sometimes say: "Are you and your family prepared, once you go up there, to have you stay?" She would probably say: "I'm not going to stay." But I used to remark: "Don't be so sure about that; you might meet him up there." You go to a dance and dance with somebody, and he has just the right step. Life turns on such happenings.

Where did you meet the friends you have? You go to a party, and you look out of one eye and there sits somebody. A glance comes back. Nobody knows the control of the eye. Nobody knows how it operates or when it's going to hit. I'm not saying to you to go down the trail of life and look over here and there, and pick them. You can go down the line and not think you're looking, and somebody steals a glance, and something happens. There's much in circumstance.

MY DAUGHTER who is married went to an office to work, and she met the young man in whom she became interested. Suppose she hadn't gone down there to work? You go over to visit with your uncle's aunt, and there they have visitors from their second cousin's side of the family. You didn't go to meet anybody, but somebody bobs up. Chance is a tremendous factor in life; don't fool yourself; but you know, sometimes we live as if it were the only thing in life, and we just chance to meet our friends. I have talked with boys and asked, "Why do you go with this particular boy?" Almost invariably the answer is, "I just picked up with

SPEAKING OF THE "WRONG CROWD"

Pres. Heber J. Grant and Counselors Dear Brethren:

I AM writing this letter in the hope of doing some good to someone, besides helping me with my problem.

I am a young, Latter-day Saint girl, having good Latter-day Saint parents and coming from a large family of respectable brothers and sisters. Up until a few recent years, I was a faithful follower of the Church, having high ideals and living a good, clean, moral life.

Then, as the old saying goes, "I just got mixed up with the wrong crowd." Then everything changed. I thought I had been missing a lot, and proceeded to "make up for lost time," by being what was termed a good sport, and going the ways of the crowd. It seems strange that a person could go from one extreme to another. I stopped attending meetings, and, before I knew it, found myself slipping. My life was entirely different; my friends were different. Drinking, smoking, etc., meant nothing to them. Although I was never very much in favor of it, I was in with the rest of the crowd, and as a result, found myself weakening and unable to resist them. It became harder and harder to break away!

A short time ago, I went away for a few months. I met many types of people and more temptation arose, but through some effort I was able to combat them. I began to realize what my religion meant to me and made up my mind to live worthy of it. I began to attend Church, which was about ten miles from where I lived, and was glad of the opportunity to get to Mutual and Sunday School. While there, I met a very remarkable person, who had just recently joined the Church at great personal sacrifice. It made me feel ashamed of myself to think I had everything and was just throwing it away; also it gave me more respect for my home and the teachings there.

Now I have started my fight back to gain good friends and associates, and to be a true, sincere follower and worker in this Church. By writing this letter I know it will give me more strength to regain health and win spiritually once again. Through my own observation and personal experience, I have learned that those who live their religion are much happier and seem to have higher ideals and aspirations in life, never complaining or finding fault. Also that we only hurt ourselves by not standing firmly by our convictions and living the way we know is right.

I know that the Lord will forgive me for my mistakes, if I attempt to do right. My main ambition now is to seek good in everything I do, and to try to help someone else, if I possibly can. There is one thing that I am striving for above all and that is, to deserve to have a devoted companion and a good family.

I am appealing to you in all humility and respect and am

Sincerely,

"A Daughter of Zion."

him." Life is too full of this "pick-up" business.

I want to hurry from that first C, the C of chance. The second C is the C of choice. The more I study the Gospel the more I think it centers around that wonderful principle of free agency—man's privilege to choose. There's a young couple in our organization with whom I am sharing some confidences right now. They're facing one of the most serious choices they have ever made. He's just back from a mission. He has a job, and so has she. They care enough for each other to make it a life partnership, but he wants his training. He wants to go East to study engineering and he says: "Shall I do it?" She comes in and says: "Shall I let him go?" Then she says: "Shall I go with him? Do you think we could make it if we both went? It would be at least four or five years."

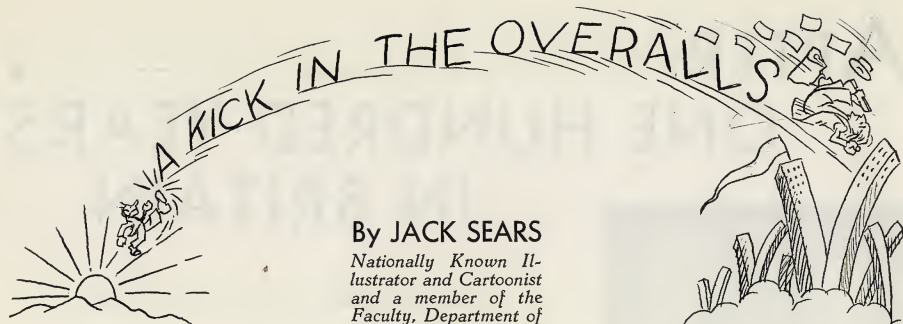
I ask: "What's in your mind, young lady?" And she replies: "I want him to become what he wants to become; I don't want to block that. But I don't feel like waiting. I've waited two years while he's been on his mission. I think I'd rather struggle for four years if at the end of that time he could rise to what I know he has in him. I'd rather struggle along in that four years than remain in mediocrity for the rest of my days."

I said: "Young lady, you're thinking wisely. Why don't you go? I think you'll go." I can't be prophetic enough to see the future, but I can see visions of a young couple, some hardships, some denials, but at the end of four years a young man trained to be an engineer; twenty years from now a responsible position, a young woman a happy she was willing to make the sacrifice.

Choice is a wonderful thing. Let's translate it into concrete terms. Out of ten thousand people that may live in your vicinity particularly, how many do you know? What friends have you chosen and why? I'd like to offer this suggestion while you're young. Why not cast about to find the friends that you'd choose to put in the roll that you're going to keep. That's a matter of choice. There isn't a boy who can't go out and in a few days meet ten other boys, one of whom will make your whole life different.

The revelation to me has been to find how fine people are; seek to come to know them. You hold back. You wonder whether you dare go

(Concluded on page 591)



By JACK SEARS

Nationally Known Illustrator and Cartoonist and a member of the Faculty, Department of Art, University of Utah.

SOME few years ago, I met a young fellow whom I had previously been told was a genius as an artist. It did not take me long to realize this. This man of plain living and high thinking was all that had been claimed for him, plus a lot more. I visioned him a few years hence in New York City, holding his own with the best of them.

This young fellow was of a retiring nature or it was hard to picture to him and get into his head just how good he was in his line; he had many misgivings as to his artistic fitness.

I knew that in some way our mental attitude under right contact will infuse correct balance of thought in others, so I went systematically to work on him, determined to keep after him until he made the jump which would land him in New York City.

He was very fearful and said to me one day after about six months of almost daily contact, "I guess I am a coward. I don't think I have the nerve to jump into New York City. I would make a failure of it and would have my family on my hands—would be out of a job—no, I can't do it."

I was moved to remark, "You have your family on your hands here; you are not turning the world upside down financially; and I know you will succeed in New York. Of course you will get bumped, but do you realize, and I feel you do, that you are getting plenty of bumps here?"

I went on preaching New York City—its great possibilities, and the big dividend it paid to those who made good.

This young fellow finally made the jump, and three months after he landed in New York, I received a letter which said:

"I am glad there is one man living who had faith in my ability and I want to thank you for kicking me in the overalls so hard that I landed in New York. I am making three times as much money as I did out West, and enjoying every day the opportunities New York offers."

SIMILARITY

By Jean McCaleb

STUCCO plasterers are
Like cake makers. With
Deft trowel strokes,
These "pastry cooks"
Frost their "cakes"—
The assorted groups
Of newly-tinted
Bungalows of gay
Spanish design.

The frosting on the
Bungalow "cakes" is
Generous, and of vari-
Tinted hues—rose,
Green, blue, and orange.
Then the southwest sun
Softens the bright
Tints, till the houses
Are like a platter
Of pastel pastries that
Have been created by
The master chefs, the
Skilful plasterers.

Today this young man is sought after by leading editors of New York. He gets his work in all of the show window publications he cares to contribute to. Editors bid for his services and fight to get his drawings. He is busy all the time, owns a big bank account, a beautiful home, and has a fine family. He manages to take a trip to France, Spain, Italy, and other countries, about every two years, and has developed from a promise to a great reality.

Just such things as this is my excuse for writing my impressions, and if I can inspire others to realize the great talent stored away in their make-up and get them to understand "to be themselves," I will feel repaid.

If you are floundering around in doubt, get a grasp on yourself, and start the working of that mind and forget all about "If"—that tight rope which stretches from doubt to despair and is sure to land you on your head for a bump of life-long regrets.

In doubting your own ability and failing to act, you turn from one form of slavery to another. Opportunities gone are gone forever, but we know that new opportunities are born continuously for the fellow who is up on his toes looking for them. Jasper, a little colored boy, one of the delightful characters in *Thunder Cave*, that great children's story by Jeremiah Stokes, remarks when in a tight place, "You ain't neber done for till yo' bref's all shut off an' you kain't run no mo'!"



AFTER ONE HUNDRED YEARS IN BRITAIN

A Century Ends—and a Century Begins

By PARRY D. SORENSEN

Associate Editor of The Millennial Star



PRESIDENT GRANT BEING WELCOMED TO GREAT BRITAIN BY DR. RICHARD R. LYMAN.
Associated Press Photo.

AN EVENTFUL hundred years of Mormonism in Britain came to completion on July 19. It was on July 20, 1837, that Heber C. Kimball and his six companions stepped off the *Garrick* at Liverpool to bring the restored Gospel message to their British cousins across the Atlantic.

On the very day that the Church's first century was coming to a close, a crowd of almost two hundred members and missionaries gathered at London's Liverpool Street station to welcome their President to Britain's shores. He was coming to attend the Mission Centennial celebration and write a memorable first chapter in the history of Mormonism's second century in the British Isles.

And a memorable chapter it will be! From the time he stepped from the boat train, which had brought him to London on the last leg of his journey from Berlin, until he departed for Holland a few days after the Centennial to continue his tour of the European Mission, President Heber J. Grant filled a schedule that took him two thousand miles by automobile through England and Wales, dedicating no fewer than seven chapels, delivering speeches on other occasions, attending luncheons and dinners in his honor, doing a little sightseeing, and then

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Above: President and Mrs. J. Reuben Clark, Jr., upon their arrival at Paddington Station, on Thursday, July 22.

Right: At the River Ribble services. The plaque which President Grant unveiled is in the background. Left to right are President Hugh B. Brown, President Richard R. Lyman, President Grant, President Clark, and President Joseph J. Cannon.



being the principal speaker and guest at the four-day Centennial conference in Preston and Rochdale from July 30 to August 2.

Besides President Grant, a contingent of other Church officials, headed by President and Mrs. J. Reuben Clark, Jr., and including George D. Pyper, General Superintendent of the Deseret Sunday School Union; President Ruth May Fox, her two counselors, Lucy Grant Cannon and Clarissa A. Beesley; three Y. W. M. I. A. General Board members, Rose Wallace Bennett, Laura P. Nicholson and Vida Fox Clawson. In addition, there were President Richard R. Lyman, his wife, Amy Brown Lyman, President and Mrs. Joseph J. Cannon, retiring British Mission heads, and President Hugh B. Brown, President Cannon's successor. All aided in writing that first fascinating chapter in the second century's history.

Before describing the Centennial, let us review briefly the ten days preceding it, beginning with President Grant's arrival, when the strains of

"We Thank Thee, O God, For A Prophet" echoed through the railroad station as the members enthusiastically greeted him and his party, consisting of his grandson, Elder Richard G. Smith, Joseph Anderson, his secretary, and President Hugh B. Brown. President Lyman, who had traveled with the group through the French, Swiss-German, and Czechoslovakian missions returned to London a week early to make final arrangements for the visit and to address the International Assembly of the World Fellowship of Faiths, on Saturday, July 17, at Whitefields Institute.

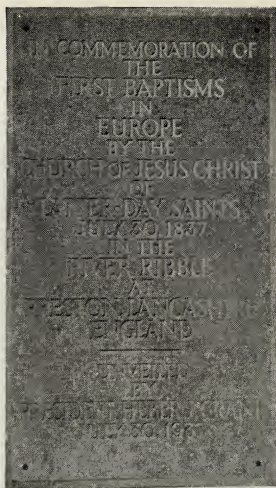
The day after arriving, President Grant motored to Liverpool to dedicate the recently acquired branch chapel there, exactly a hundred years to the day after the first missionaries had sailed up the Mersey River and landed at that city. The chapel is on Edge Lane, only a few steps from where Durham House, European and British Mission headquarters for a quarter of a century, stood. It was President Grant who purchased Durham House while he was presiding over the Mission.

Next day the President dedicated the Burnley Branch Chapel, about thirty miles from Liverpool, and then, on Thursday, July 22, he dedicated the Bradford Chapel, returning to London the following day.

Meantime, President and Mrs. Clark had arrived on the S. S. *Columbus* July 22, and were on hand to welcome the President back to London. President Fox also arrived, with her counselors, and more than half a hundred other Utahns

and Church members from a tour of Europe and all these were in London when the presidential party returned from the north.

WHILE Church members across the Atlantic were celebrating the 24th of July, the day was not forgotten in England, 6,000 miles away. President and Mrs. Lyman were hosts at a dinner party given at the exclusive Royal Automobile Club in honor of President Grant and the other visiting Church officials. Although other engagements prevented his remaining the entire evening, Robert Worth Bingham, United States Ambassador to the Court of St. James, was at the party for a part of the evening and chatted with President Grant and President Clark for some time. Among the other guests were Captain and Mrs. George Eyston. Captain Eyston, a pioneer in automotive record-break-



Above: The bronze plaque unveiled on the banks of the River Ribble, near Preston. President Grant unveiled it on July 30, 1937.



Left: Taken after the Sunday evening meeting when President Grant received three bouquets totaling eighty roses. Catherine L. M. Horner, who read the poem "To President Heber J. Grant," is standing between Presidents Grant and Clark.

Below: President Grant bidding farewell to the M. I. A. members at the conclusion of the mass demonstration at Spottland Field. He left immediately after for London.

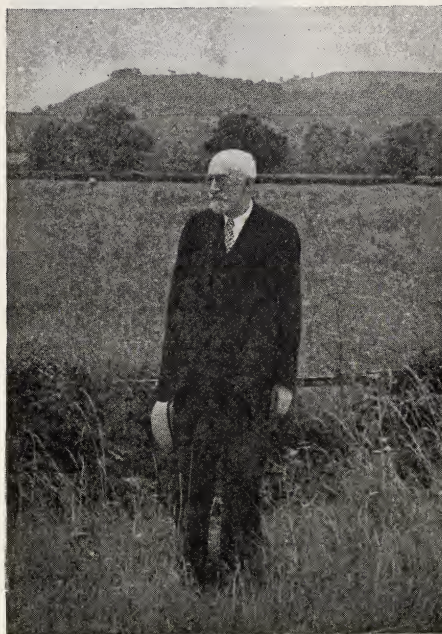


ing on Utah's Salt Flats, announced at the dinner that he would shortly be leaving to make another record attempt on the Bonneville Salt Beds and also expressed his appreciation for the hospitality accorded him and his crew during their annual visit to Utah. Another British auto racer, Sir Malcolm Campbell, who is a personal friend of President Grant, was on the Continent making speedboat tests at the time and therefore unable to be present. However, Sir Malcolm hopes to entertain President Grant when he returns from his tour of the Scandinavian missions.

Two chapels in London were dedicated Sunday, July 25, with overflow crowds being present on

both occasions. At the Southwest chapel, dedicated in the afternoon, part of the crowd heard the services over a public address system in another room. The North Chapel, seating more than 400, was packed to capacity in the evening.

The sixth chapel to be dedicated in seven days was at Merthyr Tydfil, Wales, where President Grant went with Presidents Cannon and Brown. On the return journey, they drove through Herefordshire, the section where Wilford Woodruff's rich harvest of converts was reaped. At noon they met President and Mrs. Clark at Stratford-on-Avon, where they were luncheon guests of Lady Flower, wife of Sir Archibald



This photo of President Grant was taken in Herefordshire, where Wilford Woodruff reaped such a rich harvest of converts. The Malvern Hills are in the background.

Below: Another glimpse of President Grant delivering his farewell speech at the Spottland Field Demonstration of the M. I. A. The officials can be seen on the stand. Left to right, they are Clarissa A. Beesley, Lucy Grant Cannon, President Lyman, General Sunday School Superintendent George D. Pyper, Joseph Anderson, Ruth May Fox, Amy Kathryn Lyman, Ramona W. Cannon, Rose Wallace Bennett, and Mrs. Harry H. Russell. Standing in the back are President Cannon and Dr. Ray M. Russell, Superintendent of the British Mission Y. M. M. I. A.

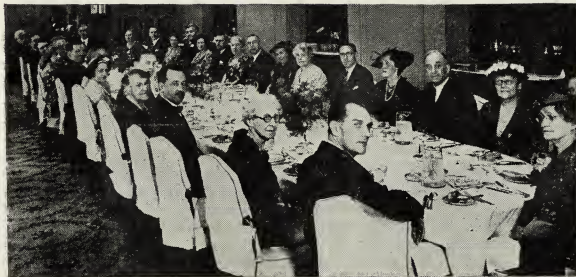
Flower, at their beautiful home atop the hill in the city of Shakespeare's birth. Lady Flower also took the group through the Shakespeare Memorial Theatre. She visited Salt Lake City several years ago as the advance agent for the Stratford-on-Avon players, who gave performances at Kingsbury Hall.

Driving to Preston from the opening services of the Centennial celebration, the President's car was greeted at Chorley, just outside of Preston, by flag-bedecked streets and cheering throngs who lined the streets. The reason for such an unexpected "Welcome" became apparent in the center of town, when

the Duke of Gloucester, with an escort of a dozen or so cars, drove by on his way to Wigan.

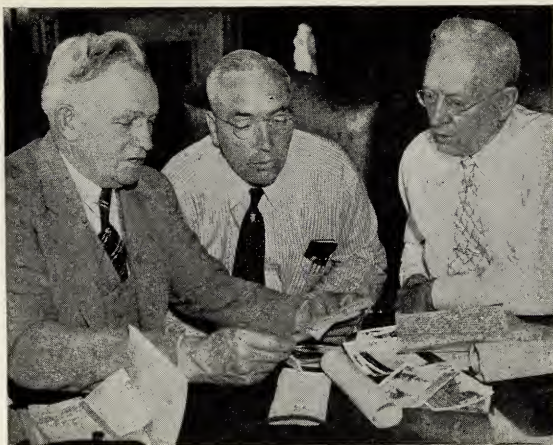
The meeting spot for the first day's activities in Preston was at Vauxhall Chapel, where the glad tidings of the restored Gospel were first proclaimed a century ago. The doors of the chapel were thrown open on that day for members to visit the interior of the quaint little hall and imagine themselves as being present on that historic occasion in 1837. From Vauxhall, President Grant led a pilgrimage through Preston's streets to other points of historical significance in Mormon history. They included the old Cock-pit, scene of the first conference, now merely a vacant lot where a building is in the process of construction; Preston Market Square, where the first street meetings were held; and a red brick house on Wilfred Street, a few steps from the center of town, where the first missionaries found lodgings.

Then, at 3 p. m., while a bright sun overhead furnished a perfect setting, a crowd of more than 500 gathered on the green banks of the River Ribble, scene of Britain's first baptisms on the same day a hundred years ago. The climax of the service came when President Grant, (Concluded on page 576)



Left: The Pioneer Day Banquet given at the Royal Automobile Club by President and Mrs. Richard R. Lyman. Beginning at the far end to the left of President Grant and reading clockwise, those present are, President Lyman, Mrs. Dudley Foster, William Goddard, Lucy Grant Cannon, Dr. Ray M. Russell, Vida Fox Clawson, Joseph Anderson, Laura P. Nicholson, Alma J. Larkin, Mrs. Harvey Fletcher, Clarissa A. Beesley, Frank Wisse, Mrs. George Eyston, President Joseph J. Cannon, Mrs. E. Mumery, President J. Reuben Clark, Jr., Mrs. Amy Brown Lyman, Captain Dudley Foster, Miss Florence Simpson, Andre K. Anastasiou, Mrs. Harry H. Russell, Dr. John Beasley, Mrs. W. K. Fitts, Professor Alice Louise Reynolds, Parry D. Sorenson, Mrs. Andre K. Anastasiou, President Hugh B. Brown, Mrs. Ramona W. Cannon, Captain George Eyston, and President Grant.

(Ruth May Fox, and Mrs. J. Reuben Clark, also at the banquet cannot be seen in the picture.)



Left: President David O. McKay, Wilford Wood and Church Historian, Joseph Fielding Smith examining the Church documents brought back from Illinois.

Below: Charles E. Bidamon shown delivering the notarized bill of sale for the documents to Wilford C. Wood.



For some time past Wilford Wood has been running the following display notice in the *Nauvoo Independent*:

Joseph Smith, Mormon Prophet. Any one having authentic deeds, abstracts, letters, documents, publications, relics, pertaining to Mormon Prophet, write Wilford C. Wood, Woods Cross, Utah.

In response to this advertisement, there came from Mr. Bidamon, dated June 28, 1937, at Wilmette, Illinois, a letter which read in part:

Wilmette, Ill., June 28, 1937.

Mr. Wilford Wood
Woods Cross, Utah

Dear Sir:

I saw your advertisement in the *Nauvoo Independent* in regard to deeds, documents,

(Continued on page 565)

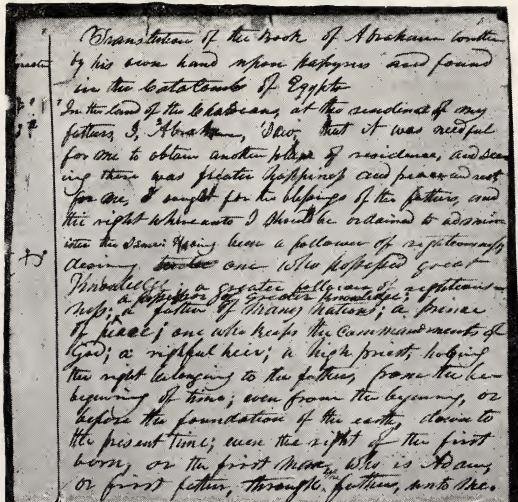
ILLINOIS YIELDS CHURCH DOCUMENTS

PART OF PEARL OF GREAT PRICE MANUSCRIPT AND OTHER PAPERS IN JOSEPH SMITH'S OWN HANDWRITING INCLUDED IN PURCHASE OF WILFORD C. WOOD FROM CHARLES E. BIDAMON.

By RICHARD L. EVANS

OUT OF the scenes wherein were enacted some of the happiest and some of the most tragic events in the lives of the Prophet Joseph Smith and his people, have come now to the Church a rich store of highly valued documents, pertaining to the Church and its early leaders. Many of these papers are in the handwriting of the Prophet Joseph. All of them have historical as well as sentimental value.

The recent purchase was made personally by Wilford C. Wood on his own responsibility. However, through the interest of President David O. McKay and Elder Joseph Fielding Smith, they have now found their way into Church archives, to be permanently preserved. The possessor, until the recent exchange of title to Elder Wood, was Mr. Charles E. Bidamon, of Wilmette, Cook County, Illinois, son of Major L. C. Bidamon, husband of the Prophet's widow, Emma Smith.



SNATCHING HIS AUTOMATIC FROM UNDER HIS ARM, THE SKUNK STRUCK THE COYOTE A QUICK BLOW IN THE FACE AND SPRINGING TO HIS SADDLE, DASHED FOR COVER.



The OUTLAW of NAVAJO MOUNTAIN

*The Story of Posey, Last
Pah-Ute Outlaw*

By ALBERT R. LYMAN

THE STORY THUS FAR: Down in the wild and lawless region of Fourcorners, where Utah, Arizona, New Mexico, and Colorado come together, more than half a century ago Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bullpen" for three years. While the Navajos were being thus harshly disciplined, a disaffected handful of Pah-Utes broke away from their tribe north of the San Juan River and took possession of Navajo Mountain in Navajo territory. When the Navajos came back, these Pah-Ute renegades refused to vacate the Navajo country and bad blood resulted. Sowagerie (Posey) the central character of this story, was a child of one of the Pah-Ute renegades. He grew up in a cradle of anarchy, Bitseel, a son of the ousted Navajo, was Posey's most bitter enemy. In the midst of this tense situation in 1879 a colony of Mormons was sent down to settle the San Juan country, largely for the purpose of improving relationship with the Indians. Thales Haskel was their chief interpreter—a man skilled in Indian dialect and psychology. But the Navajos and Pah-Utes continued to prey upon each other and upon the Mormon settlement. During one skirmish when cowboy avengers scattered the tribe, the renegade son, Sowagerie, was momentarily separated from the tribe with Toorah, little sister of Posey, the Pah-Ute leader. This brief interlude marked the beginning of a smoldering romance that caused Sowagerie bravely to change his name to Posey and vainly dress himself in fine clothes, braid his hair, and put on war paint. This interest in his little sister, however, was relentlessly disapproved by Poke, who looked upon the "apostate" Posey as "Skunk," and so referred to him. During one period of tribal disorganization, Toorah, Posey's beloved, disappeared with her brothers, and all Posey's searchings for her were in vain. Posey finally secured vague information concerning Toorah's whereabouts, and these two lovers madly dashed to freedom. Their new found freedom together was soon interrupted, however, when Poke accidentally stumbled upon their hiding place. But he was in trouble and his ugly threatening gave way to surlly compromise. Posey now entered upon the

most recklessly happy part of his life. In an act of playfulness occurred the greatest tragedy of Posey's life—the shooting of his beloved wife by his own hand. His unbounded sorrow was made more terrible by the avenging pursuit of Toorah's brother, Poke. But the two met under circumstances which enabled Posey to save Poke's life, wherefore Posey was relieved of further vengeance on that score by agreeing to pay a high indemnity and by agreeing to marry another of Poke's sisters—a disagreeable supernatant maiden—which circumstance began another career of heckling evil. Later a handful of Mormon settlers from Bluff captured Posey in a humiliating manner, put him in irons and brought him before a justice of the peace, where he was bound over to appear at the next session of the district court. By a ruse Posey later escaped and went into exile at Navajo Mountain. He was shaken by his first personal experience with white man's justice and sent word to the inhabitants of Bluff, asking their forgiveness and pledging to mend his ways. The charges were withdrawn and Posey returned to the community on temporary good behavior. But as the terror of his exile began to fade, the humiliation of it loomed greater in his mind, and he took steps to see that it would not happen again by going to Colorado to purchase a long range gun, and by learning how the recently installed telephones could be used and how communities could be separated by cutting wires. Thus prepared, he returned to his old ways with a vengeance. In the midst of this situation Poke's son, Tse-ne-gat, was accused of robbing and killing a sheepherder. Peace officers came to arrest him. In the skirmish that followed both Pah-Utes and whites were killed. Posey had treacherously used a flag of truce to protect him while he gained shooting position. General Hugh L. Scott was sent out from Washington to represent the government in this tragedy. Poke, Posey, Tse-ne-gat, and Jess Posey were taken to Denver for trial. Royally treated and exonerated, they were released by the government and sent home. This generous treatment they interpreted as an act of weakness, and began to plan further misdeeds.

CHAPTER XVI—THE BLACK MARE

NO ONE understanding the Pah-Utes, their beliefs about themselves and their beloved country, looked for any improvement to follow the big excursion. When Posey returned with his unwarranted conclusions, it became clear at once that the truth of the matter would sooner or later have to be brought home to him by a process too stern to be misunderstood.

As if his delusions were not sufficiently unfortunate without their interference, a certain society in the eastern states took trouble to assure him, while he was away, that he had endured an unfair deal in San Juan. They told him he must fight for his rights and they promised to give him assistance. They also sent messengers to him after he returned, and if there had ever been any possibility of his ever getting started off on the right foot, these meddlers spoiled that possibility.

He returned from the big excursion more sure than ever of his immunity from results and penalties. He believed the fates would protect him from Uncle Sam, from everything and everybody. The big court had sent him back to complete freedom, even though he had approached under a white flag and shot an unsuspecting officer. Poke too had come home in peace after killing a representative of the law. And Tse-ne-gat, in spite of the convincing proof that he had murdered the young Mexican, had been treated like a prince and sent home with every good thing he could eat and drink and indulge.

This allayed Posey's last lingering fears of the big government. The Mormons had missed him three times; Poke had been turned twice from a firm determination to kill him, and he flattered himself that Bitseel had always got the worse of the clashes between them. To his own mind he was surely untouchable. He cherished the thought of it, and he found new proof of it in every experience from which he came out unharmed where he might have been killed.

Explaining it one day to a man in Blanding he declared that a bullet fired at him would make a detour around him or fall to the ground before piercing his body. Nothing could reach him to cause death.

And still he made no big talk about any immunity from the eroding influences of that implacable

second wife—never a threat of deserting or punishing her, no matter how often she told him how the old bear would do it, and how therefore he should do it. He had accepted her as an inevitable phase of a hard-driven bargain with a dreaded adversary and he would abide the conditions, at least as long as that adversary continued in robust health.

But Old Posey had still another adversary. Real or fancied, he had an adversary of which he dreaded to think, and of which he tried never to speak. From that day in August, 1903, when his camp-neighbors deserted him, leaving him and his family to effect their escape alone—leaving him to run in humiliating nakedness from the river and to retreat humbly into exile, he had a growing fear of the stern fate meted out by his people to bad medicine men. Any man disagreeing with the whole tribe was a heretic, a witch, the author of trouble. He might be found responsible for any kind of calamity, and be turned on by the tribe without mercy.

Woe to the man adjudged to be the author of bad medicine. His own people became his deadly enemies. It severed all his ties of affection, cut off his kindred in an hour, and made him fit only for death.

Bridger Jack, as fine a man as ever the tribe produced, dared to think for himself and to be different from his people, and he lost his great influence and also his life in a surprisingly short time. Kane too, in spite of his bravery and his worth, had dared to be unorthodox and they shot him to rags. No escape for the man credited with making bad medi-

cine! Worse still, no one told him of his danger; they shot him in the back.

WHEN Posey returned from the big excursion, the bad medicine cloud was very far away and no larger than a man's hand. He saw it, it caught his eye in spite of himself, and he knew the wind could bring it with deadly increase of size on short notice, yet so far he stood in the bright glow of an exceptional immunity.

But this immunity was not a thing apart from faith and works—not at all. The more immunity, the more works to maintain it, and the more works, the more faith in the immunity. The first thing he called for after the excursion was his magnificent gun. His hands had been itching for weeks to hold the treasured weapon again. He fondled it affectionately, looked into the barrel, examined the breech. He had resolved to own another just like it, and when he heard that a Mexican sheep-herder on North Elk had the thing he wanted, he collected his assets for purchase or barter and made the trip.

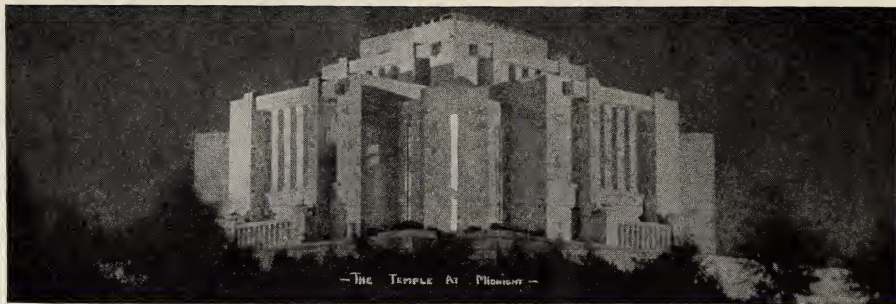
With the two strong shooters, his saddle, gun, his Colt automatic and his indispensable knife, he became the most formidable arsenal ever produced by the tribe. Yet his preparedness was sadly incomplete; he couldn't rest for thinking about it. He must have a skin-em-all horse, a tree-smashing invincible, to carry him with thunderous bound past the fastest Mormon on the range. He wanted a brute on which he could run away and hide from the last panting pursuer. Some bright day things were going to happen again and he must be mounted on the metal and the velocity to ride in the lead of the big stir.

He had gone to Dolores for his first trans-canyon gun, and to North Elk for his second; where should he go for his trans-country horse? He scrutinized everything he saw under a saddle and then began to inquire what kind of riding-stock they had in other parts of the world. He wanted a horse made to order; he was ready to specify the gears, the fibre, the material, the dimensions. He wanted something tough as a cayuse but not so coyote-like in size. For a real Arabian he would have promised all the horses he could steal in five years.

Somebody had noticed a few mighty good-looking animals over beyond the big river—somewhere in

(Continued on page 587)





L. D. S. ALBERTA TEMPLE, CARDSTON

NORTH OF THE BORDER

A GLIMPSE OF THE GREAT
COMMONWEALTH OF
CANADA, OF THE CANADIAN
MISSION, AND OF THE CITIES OF
THE EAST IN BRITISH AMERICA.

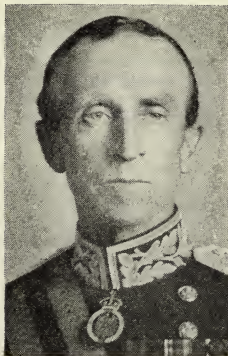
By ABEL S. RICH

*President of the Canadian
Mission*

THE Dominion of Canada with its vast area and close proximity to the United States became one of the earliest missionary fields of the Church of Jesus Christ of Latter-day Saints. In June of 1832, four missionaries (Phineas Young, Elias Strong, Eleazer Miller, and Joseph Young) came to Eastern Canada to do missionary work. They remained but six weeks and returned home rejoicing in their success. They established a branch of the Church at Ernestown on the St. Lawrence River, twelve miles east of Kingston. This was the first branch of the Church in British America. The following December Brigham Young and Joseph Young visited Kingston and vicinity, baptized forty-five people and established a branch at West Loughborough.

In October of 1833 the Prophet

HIS EXCELLENCY LORD TWEEDSMUIR, GOVERNOR GENERAL OF CANADA. HE IS PERHAPS BETTER KNOWN AS JOHN BUCHAN, SCHOLAR AND WRITER.



Joseph Smith and Sidney Rigdon visited parts of Eastern Canada. They held meetings at Brantford, Mt. Pleasant, Colborn, and Watford. Large groups attended their meetings and manifested very great interest in the doctrines taught. The Prophet writes: "Great excitement prevailed in every place we visited; we leave the results in the hands of the Lord."

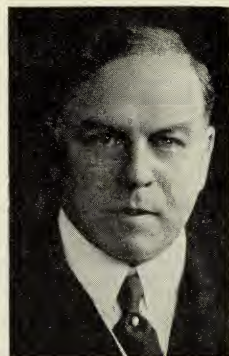
A number were baptized and spiritual gifts were made manifest in meetings held in homes and in halls. After a stay of seventeen days, the Prophet and his party left for Kirtland via Lake Ontario. Of these experiences the Prophet writes: "We had good meetings, the Spirit was given in great power to some and peace to others. May God carry on His work in this place until all shall know Him."

From that time to the present, missionary work has been carried on throughout various parts of Canada with varying degrees of success and

disappointment. Many of the early missionaries to Canada were the stalwart leaders of the Church whose testimonies and striking personalities touched the hearts of good and great men and women who accepted the message, joined the main body of the Saints, and became pillars of strength in the growing Church. Outstanding among these early missionaries to Eastern Canada were: The Prophet Joseph Smith, Sidney Rigdon, Brigham and Joseph Young, Parley P. and Orson Pratt, Heber C. Kimball, David W. Patten, and Orson Hyde. Their preaching met with the same enthusiasm that it did in almost every country in which the Gospel was introduced in that early period of the Church.

As would be expected, these stalwart men met and converted men and women of their own caliber. Notable among these were John Tay-

RIGHT HONORABLE W. L. MACKENZIE KING,
PRIME MINISTER OF CANADA.



lor and the Fieldings. As the work in Canada increased, branches of the Church were established in many parts, and converts were made happy by spiritual manifestations and individual testimonies of the divinity of the restored Gospel. Much opposition, however, was met in some parts, resulting in persecutions and mobbings quite similar to conditions found in other parts of the world.

The spirit of gathering rested so heavily upon these early converts in Canada that they had a desire to join the main body of the Church as soon as possible. As a result the great majority of the converts soon joined the Saints in their various gathering places, depleting the branches in Canada but adding strength to the central group.

The Canadian Mission became a separate mission in 1919. Up to this time it had been part of other missions, and was so far from mission headquarters and covered so much territory that little intensive missionary work over this large area was attempted. At first the mission was made up of the eastern half of Canada. In July of 1925 the Provinces of Manitoba and Saskatchewan were taken from the Canadian Mission and added to the North Central States Mission, which had been organized from four other missions. Maine was added to the Canadian Mission, from the Eastern States Mission, September 6, 1925, and New Hampshire and Vermont were added February 7, 1928. The territory covered by the Mission was so extensive that much of it was far removed from mission headquarters and difficult to reach. For the purpose of closer supervision and more intensive work, the Church Authorities created a new mission of the New England States, May 18, 1937. Maine, New Hampshire, and Vermont were taken from the Canadian Mission, and Massachusetts, Rhode Island, and Connecticut were taken



Photos supplied by Courtesy of C. Frank Steele.
OTTAWA FROM THE AIR

from the Eastern States Mission. What is now known as the Canadian Mission includes the Provinces of Ontario, Quebec, New Brunswick, Nova Scotia, and Prince Edward Island.

TO VISIT the established branches of the Church and sections where missionaries are working one must travel 3500 miles. Over this vast territory there is a wide variation in climate, soil, and industrial and social life. In the northern provinces the climate is cold and the soil shallow. The people are scattered and make their living from the natural timber lands that furnish wood pulp for the great paper industry. They also live by various types of agriculture. It is not uncommon to see the ox team on the roads and in the fields in the northern parts of Nova Scotia and New Brunswick.

Then Annapolis valley in Nova Scotia is one of the most famous apple sections in North America. In apple blossom time it is a veritable flower garden, attracting travelers from far and near.

Ontario is the most fertile part of the entire section. The soil is rich and deep, and the rainfall plentiful, and the long summer days make ideal conditions for agriculture of great variety. Grains and hay, apples, peaches, cherries, vegetables of all kinds, and tobacco are grown in abundance. Beautiful well-bred horses are still used in great numbers, yet many farms are equipped with the most modern machinery.

Mining is also a prominent industry, especially the mining of gold and asbestos. It is, however, from manufacturing and shipping that the great centers have been built. Montreal, the largest city in Canada, has a population of one and one-quarter million; one-tenth of all the

CHURCH LEADERS IN CANADA

Abel S. Rich, President of the Canadian Mission

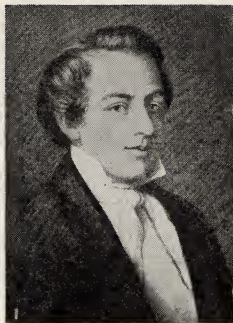
Heber S. Allen, Former President of Taylor Stake

Edward J. Wood, President of Alberta Stake and of the Alberta Temple.

T. George Wood, President of Taylor Stake

Asael E. Palmer, President of Lethbridge Stake





JOSEPH SMITH

people of Canada live in this city. It is situated on an island formed by the Ottawa and St. Lawrence rivers. The latter river makes a fine harbor and gives easy access to the ocean several hundred miles away. Its location has made Montreal the largest grain shipping center in the new world. Montreal is a city of churches, there being more than three hundred, some of which are famous for their architectural and historical significance.

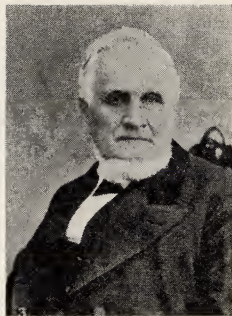
Quebec city with its crooked streets, its battlements, fortresses, castles, monasteries, convents, and feudal gates and walls suggests a medieval city of Europe. Lower town is chiefly remarkable for the antiquated style of its buildings and its narrow streets, many of which date back to old French days and give the tourist a feeling that he is in the Old World. It is still a fortress and is considered the strongest natural fortress in America. Approached from the river the "Rock City" presents a view almost unsurpassed for beauty. It has been pronounced one of the twenty most

beautiful cities in the world, and is unsurpassed in North America.

Quite in contrast to Montreal and Quebec is Ottawa, the capital of Canada, and Toronto, the English intellectual center. Ottawa is situated in the Province of Ontario on the Ottawa River, and in the heart of a rich agricultural valley, surrounded by extensive timber lands. It was not until the end of the 18th century that the first white man settled on the present site of Ottawa. In 1854 it was incorporated as a city and its name, Bytown, changed to Ottawa. Queen Victoria selected it as the capital of Canada in 1855, much to the disgust of the rival cities of Montreal, Toronto, and Quebec.

The most attractive features of Ottawa are the government and Parliament buildings, which stand on Parliament Hill overlooking the city. They are built in Italian Gothic style of Canadian sandstone from the Ottawa valley and Devonian sandstone from Potsdam, New York. Next to Toronto, Ottawa is the chief English intellectual center of Canada and the headquarters of the Royal Society of Canada. Its population in 1931 was 126,872.

The Canadian Mission maintains headquarters in the city of Toronto, which is one of the most beautiful cities in North America. Its residential section and tree-lined streets make it a city of unusual attraction; all residences are built of brick or



JOHN TAYLOR

stone, and 75% of its 850,000 inhabitants live in their own homes and they seem to vie with each other in making them beautiful and attractive. A five-mile water front on Lake Ontario gives Toronto a delightful climate all year. The city has an important place in Church history, for here was the home of John Taylor, third president of the Church, and of the Fieldings, and of the Toronto Society from which many converts were made.

THE PEOPLE of Canada are largely from old European stock with the great majority of English descent except in Quebec which is largely French. They are distinctly a religious people, as evidenced by the hundreds of most beautiful churches which they attend in large numbers, and their strict observance of the Sabbath Day. All places of business, except eating-houses and drug-stores, and all places of amusement, are closed on Sunday. Even in fruit harvest time people do not work on

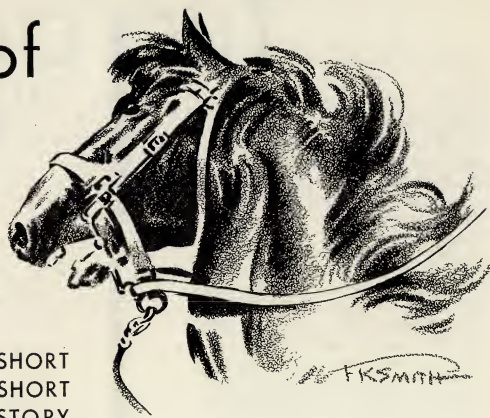
(Concluded on page 585)

DISTRICT PRESIDENTS IN CONFERENCE AT MONTREAL AND MONTREAL MISSIONARIES. Front, from left to right: Gordon T. Ballantyne, H. Carmo Wilson, Laurel Hill, Abel S. Rich, Pres. Canadian Mission; June Chadwick, Florence Lloyd, Albert L. Payne of Mission Office, Raymond J. Pace of Toronto. Back, from left to right: Seth A. Dodge, Eugene E. Campbell, Montreal District, Kenneth E. Hacking, Maine District; Newell D. Dickson, Wendell C. Day, Ottawa District; Irving E. Anderson, Toronto District; Owen J. Cook, London District; S. LeVan Kimball, Eugene B. Manwaring, Hamilton District.



GOLDEN of EVERGREEN

By SIDNEY DE GREY



A SHORT
SHORT
STORY
COMPLETE ON
THIS PAGE

I'VE ALLUS been sort o' proud o' the folks that make up the pop'lation of Evergreen. O' course, this is my home town—was born two houses down from where you turn the bend afore you come to the Court House, and about all the travelin' I've done was when I went away to l'arn my barber-trade. But there's a-quite a few fellers who live here, that weren't natives at all, but who fer some good reason transplanted themselves here and they are among our most progressive citizens.

You take the case of George Benson, Evergreen's mayor, and who has run Benson's Drug Store since Heck was a pup. This story con-sarnin' George has a lot o' sentiment attached to it, so I thought I'd better get his permission afore I tells it. He was jest in my shop 'bout an hour ago fer to get slicked up with a hair-cut and a shave and I asked him if he'd mind if I told about him and Penelope Green. "No," says he, so here goes.

Wal, sir, George is a man of 'bout fifty-five y'ars now, and when he was a young 'un they didn't have sech things as automobiles and probably it was a good thing, fer George loved his horses and a-ridin' was his fav'rite pastime.

Wal, on a sartin day in June 'bout thirty y'ar ago, George was a lookin' 'round fer a location to open up a drug store and he had heerd that Evergreen was a thrivin' spot, so he came here to look over the prospects.

He'd made friends with old Caleb Foster—Caleb used to run the livery stable back in those days, and he had some purty durn slick mounts, I'm t'ellin' you.

Wal, Caleb rented one o' his fastest horses to George. I'm a-goin' to tell you his name 'cause he played a mighty important part and made a heap-site more noble a sac-

rifice than some humans we read 'bout. His name was Golden. They named him that 'cause he was a roan and sort o' that color.

GEORGE was at that time and still is today a sort o' athletic built-chap, and it made a purty pair, those two, horse and rider.

Wal, George was a saunterin' on the road that crosses town and goes over the Santa Fe Railway tracks when up from behind him came women's screams and fast gallopin' hoofs and 'most before he knewed it, one of them rigs that carry four passengers in it rushed madly past him.

Strange to say, at that pertickler moment, Number One was a comin' on, and it looked fer fair that she would meet that run-away full-square and smash the occupants to bits.

Wal, George gave Golden the full rein and, the horse, he jest seem-ed to know what was expected of him, fer he let out all the speed he had.

Wal, the engineer on Number One saw that the rig approachin' the crossin' was out of control, so he slapped on the air brake, but it

didn't stop soon enough. George caught up with the runaway mare, jumped off Golden, and swung the mare up the Millcreek Turnpike that runs along-side the tracks, but Golden couldn't stop and the train met him full abreast.

Wal, out near where George lives is a tombstone, markin' the burial spot of Golden and it bears these words, "Greater love hath no man than that he lay down his life for his brother." And I rather think it pertains to horses, too.

It ain't presumin' anything to say that out of that mirac'lous escape and mutual sympathy for the horse, a warm friendship developed which, as time passed, ripened into love.

The gal who was a drivin' the rig was Penelope Green. A lot of the boys in Evergreen was sort of stuck on Penelope, but when she first saw George and realized what he had done fer her there seemed to be a gratifyin' look in her eyes.

Nell, as we allus called her, was one of the peaches of the village. She had beautiful brown eyes that talked when they smiled. She was just a slight gal, but she was into everything.

George had an offer to open a drug store over in Covington Corners in Nebraska. But I guess Penelope was the reason for his remainin' in Evergreen. Leastways, a few months later George started his drug store here, and they was married.

But talk to George 'bout Golden, even to this day, and a tear will come up in his eye as he tells you 'bout that horse.



THE CIGARET "LIFT"

By L. WESTON OAKS, M. D.

*Before you let them "lift you up"
read how they "let you down"*

IN RESEARCH laboratories at Yale University, some four years ago, a chance observation by two workers, H. W. Haggard and L. A. Greenberg, brought out the fact that, under certain conditions, smoking a cigaret caused an increase in sugar content of the blood. It is quite generally believed that a form of sugar represents the substance most readily burned by body tissues to yield energy. Accordingly, Drs. Haggard and Greenberg reported their observation and stated they felt this fact must account for at least a considerable part of the gratification felt by a smoker from his smoke.

Always alert for any information that might be helpful in their determined campaign to make every man, woman, and child an addict of tobacco, American tobacco interests avidly seized upon this thought. With incredible swiftness, English-speaking countries were flooded by "Get a lift from a," "..... will not let you down," etc., etc. Attached to this usually went some champion, or near champion athlete's photograph—or several of them—then a story such as the following, which is quoted from an advertisement occurring in one of our most highly rated periodicals:

"Tired? No matter! Here's a delightful way to restore your flow of energy . . . as now revealed by science. After swimming . . . after a hard day's work . . . any time when you need new vim and energy . . . light a And as you enjoy its cool, rich flavor, your flow of natural energy will be restored. This 'energizing effect' in a discovery confirmed by a famous research laboratory in New York, occurs in a harmless and utterly delightful manner. As your latent energy is made available, your fatigue and irritability become a thing of the past!"

One English writer, who implied that he was an athlete of some prowess, spread himself over his newspaper in an editorial entitled "Energy from a Cigaret." In it, he wrote, among other similar things, the following:

"Do you take a medicine chest around in your waistcoat pocket? I do. So, without realizing it, do millions of others. Every man, in fact, and every woman who carries a cigaret case. Ten little white tubes. What do they do? They each contain an alkaloid, nicotine, which stimulates your adrenal glands. . . . these tiny glands, when stimulated, send sugar coursing through the blood stream. Why is that important? Sugar means energy. Indeed, the best indication of a person's energy, at any given time, is an analysis of his blood sugar concentration.

There can be no doubt. It is a medical

fact, supported by human experience. Cigarets are a medicine; a stimulant; a pick-me-up which there is no reason to believe does you harm. So go right ahead with your cigaret smoking. Don't be afraid of it any more . . . Smoke bad tobacco, and cigarettes become your enemy. Smoke well-known brands, and cigarettes will remain your friend."

It might be difficult to discover a more blatant misuse of scientific facts

DR OAKS of Provo, Utah, has long been a careful medical observer of young men and women, an enthusiast for athletics and athletes, and a student of the effects of stimulants and narcotics on human physical welfare. He here invites attention to one of the many advertising abuses that have been foisted upon the American public by the tobacco interests.



—a more childish drawing of inferences and conclusions, baseless and far afield from their claimed reasons, than is represented in the vast amount of tobacco advertising—sampled by the above—which is daily inflicted upon an unsuspecting populace.

Reluctant to use the gray matter nature endowed us with, and standing always ready to be coaxed softly into line by anything crying an appeal to our senses, we contentedly swallow such gross untruths and accept commercialism's statement that they are "scientific" and therefore indisputably true. We even accept such statements as this: "Smoke bad tobacco, and cigarettes become your enemy. Smoke well-known brands, and cigarettes will remain your friend." All tobaccos contain the same alkaloid, nicotine; but those "well-known," because of being supported by wealth, and widely advertised, acquire therefrom great virtue!

It is interesting to examine a little into this question and to learn what research workers actually do say. With your indulgence, the writer should like to call attention to one point bearing upon sugar in the blood. The English writer stated that—" . . . the best indication of a person's energy at any given time, is an analysis of his blood sugar concentration." His understanding of physiology appears to have been sadly neglected. He seems unaware even of the long recognized fact that in diabetes mellitus (sugar diabetes),

blood sugar is much above a normal level, yet the victim of that disease is far from being a shining example of "latent energy awakened," as some such advertising tells us. Furthermore, any person whose blood sugar is persistently above normal, is an ill person. Following a meal, especially if it be rich in starches and sugars, the blood sugar rises to a high level for an hour or so, yet few of us are greatly exhilarated or "energized" right after eating! The effect is more one bordering upon sluggishness, especially if we have eaten heartily.

Also, it has been pointed out by Dr. William J. McCormick, in a paper published in the July, 1935, issue of *American Journal of Hygiene*, that other poisons, both administered as drugs and those manufactured by infecting germs, cause a rise in blood sugar. This, as has long been taught, comes from a reaction of body defenses against the toxin; and sugar is used in rendering the poison as nearly innocuous as one's body is capable of making it.

A GREAT deal is said about "adrenals," but no note is taken of the fact that each adrenal gland is comprised of two portions having functions at least in part diametrically opposed to each other. Hence, applying so glibly the term "stimulation of adrenals" is, to say the least, a long-shot presumption. Every established fact yet known about nicotine brands it as a *narcotic* or *depressant*—the exact opposite of "stimulant"—and reason whispers that any effect it has upon adrenal glands is more likely to be achieved by depressing the one part, and thus allowing the other to overact.

Observations are recorded which cast some doubt upon the likelihood of an average smoker's blood sugar being increased. However, let us grant it for the moment, and try to picture what happens.

Under normal conditions, there is maintained at all times, a reserve store of glycogen or "animal starch," mostly in the liver. When more sugar is needed in the blood, animal starch is converted into sugar and poured into the blood stream. Demands upon this vital reserve are carefully controlled, and it is really lowered only under conditions of fasting or when a great emergency arises which calls for such exertion and endurance as to leave us, at its finish, spent and exhausted. When other things are normal, and no great emergency is experienced, the

reserve protects our endurance powers and enables us to carry on over long periods without tiring seriously. It is a well-known and often observed fact that any habitual smoker loses in endurance so that he cannot hold up under long continued stress. If an emergency arises,



when he must give all that he can in a critical struggle, he soon drops panting, with gray face and staring eyes. If it is a long, steady strain, such as a full day of heavy physical labor, his activity level breaks before the day is done, and he will be found lagging. This is an incontrovertible fact that one need not enter the laboratory to prove. Has the smoker then gained anything by tampering with the vital reserve which nature provided for his protection?

An editorial, in the March 10, 1934, issue of the *Journal of the American Medical Association* (p. 770), discussed the work of Drs. Haggard and Greenberg relative to their discovery of the increase, by nicotine, of blood sugar. This discussion points out a thing not mentioned by the tobacco advertisers, for obvious reasons. In their study, the investigators found that, when blood sugar is at a normal level, and oxidation is going on in the body tissues at a normal rate, the smoking of a cigaret causes no

appreciable change in blood sugar level, which would reasonably indicate that sufficient is already present to meet the body's need in trying to overcome the nicotine, without any drawing upon reserves being necessary. However, when tissue activity and blood sugar are at a fasting level, a smoke causes the sugar to rise, within fifteen minutes, up to around the normal value. But, and this, too, the commercial advertisers forgot to mention—the rise lasts for only *thirty minutes*, then it falls to its former low point. This information sounds a note of warning—changes the vaunted promise to a threat. For we can at once see a jaded effort by the body's defenses to meet a serious insult thrust upon them at a time when they are already low in preparation to respond, and not the gentle "energizing stimulation" we have been led to expect.

Since Drs. Haggard and Greenberg published their paper, others have studied the problem. Some have verified their work; some are casting doubt upon it. However, the hopeful thing is a definitely awakened interest shown by people in medical research in effects of tobacco upon the human body. Heretofore tobacco, perhaps because of its general use and a lack of any widespread belief that it was hurtful, has been casually accepted as harmless to the majority. Now we shall, as truly scientific investigation gathers momentum, have the truth verified and some of the error branded.

DURING the last several years, material has been rapidly accumulating relative to nicotine's effect upon heart and blood vessels in human beings. One series of investigations dealt with angina pectoris, that most common of all diseases, causing sudden death. In a prominent German medical publication, Doctor J. Pawinski averred that tobacco was the most frequent causative agent in producing angina pectoris in man. Other students of the question are not agreed with this; but all writers of standing seem to consider that the use of tobacco does precipitate the attacks and aggravate the disease.

Somewhat akin to angina pectoris, in the nature of its mechanism, is a disease of blood vessels, called *thrombo-angitis obliterans*. Where, as angina pectoris affects blood vessels of the heart muscle itself, this condition occurs in arteries of feet and legs especially. Its end

(Concluded on page 584)

CAREER GIRL

A SHORT STORY OF THE MUSIC
IN A WOMAN'S FINGERS THAT FOUND
ITS WAY TO HER HEART.

BY
JOHN SHERMAN WALKER



HER SHARP OUTCRY OF PAIN WAS LOST AMID THE SHRILL BLAST OF THE LOCOMOTIVE WHISTLE, JANGLING OF BELLS, AND CLICK-CLACK OF THE WHEELS GATHERING SPEED AS THE TRAIN GLIDED OFF WITHOUT HER.

ABOVE the fine, sweet strains of the violin she played, Sonia was increasingly aware of the swift click of train-wheels as the Limited carried her westward.

Her compartment was the last word in luxury, as became a virtuoso of such brilliance as to have been acclaimed by the critic, Krimm, in his ordinarily caustic review, as "Mademoiselle Paganini."

That was a triumph for Sonia Marnov, who from her little-girl days—when her small fingers would scarcely reach around the neck of a violin—had set the goal of her career high—as high, even, as that which had been reached by the greatest of the master-men of the violin.

Her father, a maker of fine violins and a gifted player himself, had taught Sonia well the traditions and technique of the violin—and Sonia very early had shown a natural genius for playing the instrument.

As she progressed she had been impressed, however, with the fact that all of the more noted violinists had been men. Naively, as a girl, she had asked herself, why couldn't a woman surpass them all in this art with the bow and strings?

So, it was a triumph—Krimm calling her, "Mademoiselle Paganini"—and Sonia exulted as she ended her playing with a confident, swaggering sweep of her bow over the strings.

Swaying slightly with the rhythm, she was an ecstatically lovely figure

in the subdued light, the clear whiteness of her skin in cameo-contrast with the smooth-drawn black sheen of her hair and the shining jet of her eyes.

For a moment she held the violin under the soft glow of the lamp, admiring the darkly-red luster of its wood. Could any lover speak to her in nobler tones than her Cremona; would anyone be so responsive to her touch and mood as this, her violin-love? Was there any mortal experience to compare with the pleasure of creating beautiful music; what greater career than that?

Sonia held the violin to her breast in a passionate moment—then lightly touched her pale lips to the satin-wood of the Cremona before placing it away in its case.

With her exultation, however, had come a dread apprehension. How long could a career such as hers last? A few short years of strenuous concert playing—after that, the inevitable waning, mediocre years that she knew she could not endure—until, oblivion. The thought seemed to suffocate her and the train compartment was all at once stifling.

It was then that the smooth speed of the train slackened and the click-a-click of the wheels came slower in Sonia's consciousness. The train was stopping, and to Sonia, at that moment, it meant a brief release from the confining compartment—a breath of outside night air that would clear her mind of the mood that tormented her.

The train now was stopped amid a jangling of bells and muffled words from down the track. Quickly Sonia went along the aisle and out down the steps of her car. Outside

there was the glimmer of lights somewhere ahead near the engine and a shuffling noise at the baggage car.

SONIA stepped from the lowest car-step, but with a startled cry, tried to catch herself from the fall upon the steep embankment by the tracks, which in the dark, she had mistaken for a station platform. But a high-heeled ankle buckled under her as she struck the cindered slope.

Her sharp outcry of pain was lost amid the shrill blast of the locomotive whistle, jangling of bells, and click-clack of the wheels gathering speed as the train glided off without her—and in a matter of minutes had left only the dull glimmer of a red tail-lamp disappearing into the vast dark of the western night.

Not entirely lost, though—Sonia's outcry into the cool night air. The twin glare of auto-lights came piercing the dark, down a road paralleling the tracks. Sonia's sprained ankle was sickening her—and only half-consciously she heard a masculine voice from the automobile saying: "Here, take the wheel, Gracie! Someone's out there by the track. I'll see."

Sonia felt herself lifted into the back seat of the sedan, then was lost in a feverish, half-waking sick stupor that continued in a gently-jarred ride for hours it seemed as the car eased its way along a rough-hewn road that led on to a rustic lodge in the depths of a pine forest.

A morning later Sonia was seated on the sunny, rustic porch of Pine-view Lodge—a studio in the pines—beside the man who had rescued her from the terrifying night at the train-stop. He was saying:

"You're Sonia Marnov, of course. I realized that as soon as I'd got you here—'Madamoiselle Paganini'—"

(Concluded on page 587)

PAGE for YOUNG WRITERS



JUST NINETEEN

By Pearl Bingham
Age 19

JUST nineteen, but sometimes old,
Sometimes timid, sometimes bold,
Sometimes young, sometimes sad,
Sometimes blue, sometimes glad,
Sometimes sulky, sometimes glum,
Sometimes smart, sometimes dumb,
Sometimes gay, sometimes angry,
Sometimes simple, sometimes lonely,
Just the moods at times I feel,
Some in spite of—some at will,
Just nineteen, but when all's done,
O what happiness and what fun!

YOU REMEMBERED

By Lucille Waters Mattson
Age 20

WHEN you went away,
People nodded and told me with a smile,
"You needn't worry. He will come back.
Absence makes the heart grow fonder."
But I was blue and lonesome—
For awhile—
And wrote you often—and wondered.

Today you returned!
And I found they were wrong,
Time makes one forget.
For when I answered your knock
A total stranger stood outside my door.

You remembered—It was I who forgot!



LOTS OF TROUBLE

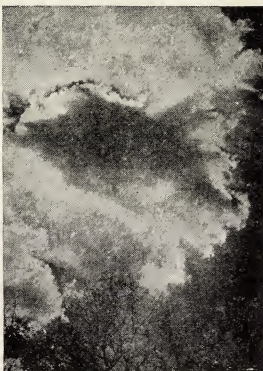
By Norma Louise Kartchner
Age 10

SCHOOL is lots and lots of trouble,
On examination day,
And your heart is all aflutter,
And you don't know what to say.
But we surely must have knowledge
To be really great and wise,
And not too much complaining,
Even from a girl my size.
But I'll bet when I am fifty-five
And getting old and gray,
I'll have some kids to send to school,
And I'll stay home and play.

MY GARDEN

By Mildred Hurst
Age 15

MY GARDEN covers the earth,
Daily it struggles onward
Through constant effort;
Millions of flowers bloom in it;
Other millions are lying dead or are slowly
withering with age.
There are bright, balmy days when the
flowers, none alike,
Dance in the breezes and are happy,
There are rainy days when the silver rain
falls plentifully.
Some weak blossoms are beaten down by
the storm;
Others are strong and survive.
Often a great scourge comes—
The powerful and destructive god of Mars
Tramples many tender buds
Beneath his horrible feet,
And the garden quails beneath them
But always revives.
Often the flowers in their follies
Kill each other,
But always the garden remains and
Flourishes under the watchful care of the
Gardener.
The Gardener is God—
My garden is the Garden of Life.



APRIL RAIN

By Barbara Robinson
Age 16

APPLE trees that sprinkle fragrant snow
upon the grass.
The poignant smell of wet, perfumed violets
—a mass
Of purple . . . Cool, rain-washed air, a
rain-filled tulip cup,
The artistry of slim young willows that
raise their branches up . . .
The swift, exuberant rush of impetuous
winds on high,
The exultant, soaring sweep of vivid wings
against the sky . . .

Black branches dripping silver rain . . .
April comes—with ecstasy that knoweth
pain.



WONDERING

By Vevedeen Woolsey
Age 13

I WONDER what is beyond the hedge
That separates me from the rest of the
world?
It's thick and green and thorny
And I cannot see through—
I wonder what is beyond the hedge
That stands so high above my head?
When I grow a little taller
Perhaps I may see over,
But while I'm, oh! so little,
I'll lie on the cool green grass
Close by the cottage wall
And gaze at the clear blue sky,
And I'll dream of many fanciful things
About the hedge that separates
The rest of the world from me. Still—
I wonder what is beyond the hedge?

INTERMISSION FOR TEARS

By Lois Powell
Age 18

I TURNED a quiet corner in my mind today
Walked a mossy, cone-strewn path
In my mind,
And found within a clump of mountain
columbines
A memory I thought I'd lost.
Suddenly,
Like a child above her rain-soaked doll,
I cried. . .
A little—
Cried over a forgotten memory
I stumbled on
Accidentally.

AND THEN MY HEART REJOICED

By Beverly Larrick
Age 16

TODAY I found a flower in my garden,
Just one, an early harbinger of spring.
Unafraid, its golden head a-nodding,
It faced the chilling winds the springtime
brings:

And then my heart rejoiced.

Today I found a robin in my garden,
Just one—an early harbinger of spring.
Unafraid, he hopped among the grasses,
And swelled his throat his lilting song to
sing:

And then my heart rejoiced.

Today I found a thought out in my garden;
For all a new beginning, God has said.
So unafraid, like springtime's birds and
flowers,
I'll start anew to reach the goal ahead.
And then my heart rejoiced.



CHURCHILL ON THE HUDSON BAY WATERFRONT, SHOWING THE GOVERNMENT GRAIN ELEVATOR AND ONE OF THE FIRST GRAIN BOATS LEAVING FOR LIVERPOOL, VIA THE "BAY ROUTE".

NORTH TO EUROPE

By

C. FRANK STEELE

City Editor of "The Lethbridge Herald"

"NORTH to Europe!" This may sound like a fairy tale; yet there it is—stretching out on your map. The Hudson Bay, a great inland sea, jutting deep into the center of Canada and Hudson Strait, are the waters involved in the new shipping route. The bay, including James Bay, measures nearly one thousand miles from north to south and six hundred miles from east to west at its greatest breadth. The strait, which carries the boats from the bay into the Atlantic Ocean, is about five hundred miles long and has an average width of about one hundred miles. The Hudson Bay drainage basin is approximately one million, five hundred thousand square miles.

Although lying in the far north, the Hudson Bay route offers no serious barriers to shipping during the months the route is open. The Arctic is a "friendly Arctic" in many respects; not the bleak, pitiless land often pictured on the screen and in the picture books. The route is wide, remarkably free from shoals, and the nine hundred mile stretch from the mouth of Hudson Strait to Churchill is made in only four courses. The vessels of the Hudson Bay Company, that powerful and ancient trading organization in northern Canada, have been traversing the route for more than two hundred fifty years. In that period not more than three ships have been lost.

Churchill is the port on Hudson Bay being developed by the Canadian government. It is the terminus of the famous Hudson Bay Railway and the harbor for shipping via the northern route. At Churchill there is one of the magnificent harbors of the world, deep and shel-

tered, and the genius of man has contributed to the gifts of nature's splendid shipping facilities. These facilities are extended as the route expands.

Now you have something of the picture of "North to Europe." The Hudson Bay Railway, built with no little difficulty and at great expense, connects Churchill with The Pas and thus the New North is linked with a network of steel covering the whole North American continent.

The north is astir from Alaska to Labrador. There is no depression there. Here is the last frontier and into it the pioneering spirit of man has carried him. The fur trade, fishing, agriculture in the great Peace River valley and other mild sections, lumbering, and in the last few years—mining. The Great Bear Lake with its deposits of radium believed capable of freeing North America from the radium monopoly, the Flin Flon, Red Lake, and other richly mineralized areas in the pre-Cambrian Shield—these are rapidly

growing in importance, the airplane playing a glamorous role in the epic story.

AND NOW we are hearing much of a great motor highway through the interior of Canada linking the cities of the United States with Alaska. This highway would run through Alberta and the northwest territories to Uncle Sam's far northern territory. Its tourist and commercial possibilities are limitless, while from the standpoint of military strategy, such a road would be of primary importance in the emergency of war on the Pacific. A major U. S. naval and air base in Alaska is discussed from time to time in the press, giving additional support to the Alaska highway proposal. While official Canada has not spoken on the subject it is believed it would be friendly, for the British Commonwealth of Nations has vital interests on the Pacific.

But back to our immediate theme—the Bay Route.

No more fascinating location for a bold adventure could have been found than this. Churchill Harbor, Hudson Bay, and Hudson Strait, in fact, the whole region, breathe romance. For centuries it has been the setting for desperate struggles against the forces of nature—cold, storm, famine, isolation. Glamorous history reaching back to the beginnings of white man's civilization on this continent. Here we have a sublime, a grand touch to the enterprises of man, an added nobility to his achievements.

It is strangely true that the Hudson Strait never actually freezes over. However, navigation is undertaken only during a short summer season, as the movement of



C. FRANK STEELE

vessels becomes hazardous on account of floes working down the Fox Channel, which blocks the passage. Icebergs come down the Davis Strait, enter Hudson Strait at Resolution, and work their way westward along the rock-bound shoreline. Curiously enough no bergs enter the bay. Patrol ships, wireless warnings, lighthouses, and other safeguards are provided shipping on this "shortest route" from America to Europe. Fog conditions are not serious.

Freighters have berthed in Churchill harbor a fortnight after leaving continental ports. This is a striking achievement, for Churchill lies a thousand miles west of Montreal, yet the distance from Churchill to Liverpool is less than the distance from Montreal to Liverpool. The significance of this becomes apparent when we note that five hundred miles by rail from Churchill lie the vast grain fields of Western Canada and closer still are the tremendous mineral deposits of central Canada.

Exploring the Bay Route's possibilities a little farther, we vision its even drawing traffic from the mid-west United States. And when the time of important expansion comes, Churchill will be in a position to handle the trade, for the Canadian government is building harbor, terminal, and other facilities on broad, modern, permanent lines. The government-owned grain elevator has a capacity of 2,500,000 bushels and provisions have been made for extending the plant to accommodate 10,000,000 bushels.

Behind this drama of modern engineering and business enterprise is a stirring chain of historical events going back to the year after the discovery of America's mainland. Cabot, in his second voyage to the New World, coasted as far north as the entrance to Hudson Strait and from that year the region was

explored by intrepid English navigators, notably Henry Hudson. In 1610, Hudson in his gallant little *Discovery* sailed through the northern straits into the waters of the bay which later was given his name. He was really seeking the "Northwest Passage," to India, for years the quest of navigators, but as it turned out, he had discovered a great northern "sea." He was compelled to remain the winter, being frozen in on November 12.

Hudson's experiences with a mutinous crew during that cold and bitter winter and his cruel fate comprise one of the dramatic chapters in the history of exploration. He and a few loyal members of his crew were cast adrift and what his fate was has never been known. The *Discovery* and a skeleton crew after terrible hardships finally got back to Britain. Legend has grown up around the fate of Henry Hudson, the daring captain, and it is still believed by some that his spirit hovers near the seas his courage made known.

Later came the ships of the Hudson Bay Company and the opening up of the great fur trade. And now comes a new day for the "Bay Route" with the conquest of the north by rail, sea, and air. Through Churchill in the years to come will pass a large volume of North America's trade.

THE HUDSON BAY RAILROAD, RAIL LINK WITH CHURCHILL AND THE "BAY ROUTE," SHOWN CROSSING THE NELSON RIVER, LOOKING NORTH-EAST.





VIEW OF INDEPENDENCE TAKEN FROM THE BLUE RIDGE LOOKING EASTWARD DOWN ON THE CITY.

THE LAND of Zion today is beautiful—even more so, possibly, than when the first group of Latter-day Saints viewed it as they came with the Prophet Joseph Smith to see this region which had been designated of the Lord by revelation as the central gathering place of His people.

Its rolling hills are covered with green pastures, some timber, and with productive farms which are dotted by well-kept homes, housing a contented and happy people. Progressive little cities and towns have grown where once there was a wilderness, giving to Jackson County, in addition to its placid agricultural aspect, a decidedly urban appearance. Jackson is likewise a county made beautiful, not only by its natural endowments, but by a well-developed community planning project, the results of which have given this region a pleasing distinctiveness.

Jackson County is keeping well abreast of the times, and is growing commercially, industrially, educationally, and religiously. Fine paved highways form a network over the entire area, passing by farms, through cities and over bridges.

While riding through the county today, one is reminded of the vivid description of the Prophet who was later to suffer so much because of tribulations arising there.

The Prophet spoke of Jackson County—the land of Zion as recorded in the History of the Church by Joseph Smith, Chapter XVI, pages 197-198—as follows:

"The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairies

"ZION" AS IT IS TODAY

By ELIAS S. WOODRUFF

President of the Central States Mission

"LET YOUR HEARTS BE COMFORTED CONCERNING ZION; FOR ALL FLESH IS IN MINE HANDS; BE STILL AND KNOW THAT I AM GOD. ZION SHALL NOT BE MOVED OUT OF HER PLACE, NOTWITHSTANDING HER CHILDREN ARE SCATTERED. THEY THAT REMAIN, AND ARE PURE IN HEART, SHALL RETURN, AND COME TO THEIR INHERITANCES, THEY AND THEIR CHILDREN, WITH SONGS OF EVERLASTING JOY, TO BUILD UP THE WASTE PLACES OF ZION—AND ALL THESE THINGS THAT THE PROPHETS MIGHT BE FULFILLED."—D. AND C. 101:16-19.

than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in part of plums, grapes, crab apple, and persimmons.

"The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It yields, in abundance, wheat, corn, sweet potatoes, cotton and many other common agricultural products. Horses, cattle and hogs, though of an inferior breed, are tolerably plentiful, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course, where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo,

elk, deer, bear, wolves, beaver, and many smaller animals here roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered tribe, are among the rich abundance that graces the delightful regions of this goodly land—the heritage of the children of God.

"The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky Mountains in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude, it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than the Atlantic states of the same parallel of latitude, and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundred-fold."



ELIAS S. WOODRUFF

The Prophet in writing about this land spoke of the lack, in his day, of physical improvements, such as mills, schools, and the benefits of science, but continues:

"But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box tree together, to beautify the place of His sanctuary, that He may make the place of His feet glorious."

"Where for brass, he will bring gold; and for iron he will bring silver; and for wood, brass; and for stones, iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to our consideration for the good of his people, the calculations of men and the vain glory of the world vanish, and we exclaim—'Out of Zion the perfection of beauty, God hath shined.'"

With such enthusiasm did the Prophet speak of this land of Zion, which was Jackson County.

THE ADVANCE of the Latter-day Saints to the "borders of the Lamanites" came early in their history, and hardly a year had passed from the date of the organization of the Church before the Elders were seen in the land of Missouri, for the Lord had told them that there would He reveal unto them the gathering place, and the site of His house.

In consequence of this promise, after the brethren had asked "When will the wilderness blossom as the rose? and when will Zion be built up in her glory? and where will Thy temple stand?" the Lord spoke through His prophet to those who were assembled in Zion and said:

"Hearken O ye Elders of my Church, saith the Lord your God, who have as-

sembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints:

"Wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse; wherefore, it is wisdom that the land be purchased by the Saints, and also every tract lying westward even unto the line running directly between Jew and Gentile; and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance."

The Lord was careful, however, to give instructions to the effect that the movement into Jackson county should be in an organized manner, and toward this end, He designated, by name, those individuals who should have charge of various phases of this movement, and He went so far as to prescribe their duties.

Therefore He said, for instance, "Let my servant Sidney Gilbert stand in the office to which I have appointed him, to receive moneys, to be an agent unto the Church, to buy land in all the regions round about,

inasmuch as can be done in righteousness and as wisdom shall direct."

Also He said, "Let my servant Edward Partridge stand in the office to which I have appointed him, and divide unto the saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him."

After like manner, the Lord designated Sidney Gilbert to move to this gathering place and establish a store where "he may sell goods without fraud."

William W. Phelps was appointed in the same revelation to go there to become a printer to the Church, and Oliver Cowdery was named to assist him. It was made clear at that time that only those families commanded to go should go, and the Lord said, "unto the residue of both elders and members further directions shall be given hereafter."

A short time later these addi-

TOP: VIEW OF PART OF DOWNTOWN KANSAS CITY FROM TOP OF POWER AND LIGHT BUILDING. THE KANSAS RIVER RUNNING INTO THE MISSOURI IS SHOWN IN BACKGROUND. THIS WAS "THE BORDER OF THE JEW AND THE GENTILE."

CENTER: MISSION HOME AND CHAPEL AT INDEPENDENCE, MISSOURI.

BOTTOM: VALLEY OF ADAM-ONDI-AHMAN, DAVIES COUNTY, MISSOURI.



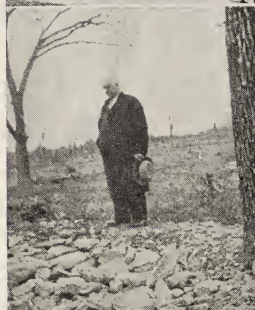
tional instructions were given, but again the Lord spoke of those who were not appointed to go, saying, "And now verily I say concerning the residue of the elders of my church, the time has not yet come, for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord."

FOLLOWING the settlement of the first families in Jackson county, disappointments arose. Finances failed to come from other parts of the Church as had been desired. There was a lack of unity among the Jackson County Saints themselves, and the Prophet came to Independence from Kirtland to effect a more peaceful status in the land. Upon his return from this visit, which had apparently been successful, more disputes arose among the Missouri Saints, many of whom felt that they were bearing more of the brunt of pioneering in a new land than the Saints at Kirtland. There was a feeling among some of them that the people in Kirtland were figuratively living "upon the fat of the land," while they, the inhabitants of Jackson county, were suffering in many ways for the necessities of life.

Then came a new revelation from the Lord to His prophet in Kirtland—a revelation known as the "Olive Leaf," a marvelous unveiling of the purposes of the Almighty, revealing the love of God for His people. Speaking from the depths of His infinite soul to His troubled people the Omnipotent One said:

"Verily, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth and are recorded in the book of the names of the sanctified, even them of the celestial world. Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise, which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John."

After portraying for them the glories of His Kingdom, the Lord called upon His people to sanctify themselves, to become united, to cast away their idle thoughts and to desist from excess of laughter, and to labor in the vineyard, and He promised them that if they would have "minds single to God, the days will come when you shall see Him,



TOP: GENERAL DONIPHAN'S STATUE IN RICHMOND, CLAY COUNTY, MISSOURI.

CENTER: CHARLES A. CALLIS STANDING NEAR ADAM'S ALTAR ON THE HILL JUST NORTH OF THE VALLEY OF ADAM-ONDI-AHMAN.

MEMORIAL OF THE THREE WITNESSES TO THE BOOK OF MORMON, RICHMOND, MISSOURI.—MRS. RULON S. HOWELS AND DAUGHTER, AND HELEN WHITELEY STANDING BY.

for He will unveil His face unto you, and it shall be in His own time and in His own way, and according to His own will."

With such a glorious promise made to the people in the Church over which he presided, the Prophet was thrilled. He hastened to send a copy of this revelation to the Saints in Zion, of Independence, that they, too, might feel its influence and resolve more faithfully to perform the missions to which they had been assigned. It seemed literally, to

the Prophet, an "olive leaf" plucked from the tree of paradise, a messenger of peace, binding more steadfastly together, the Saints in Kirtland and the Saints in Jackson County.

But even this failed to bring the harmony in Independence which was necessary to make of it a Zion. The constant increase of bitterness and disobedience among the residents there, brought forth a strong warning from the Prophet at Kirtland.

In a letter addressed to William W. Phelps, and referring to the "Olive Leaf," the Prophet declared to the Saints in Missouri that "the brethren in Kirtland pray for you unceasingly . . . for though our brethren in Zion indulge in feelings towards us which are not according to the requirements of the new covenant, yet we have the satisfaction of knowing that the Lord approves of us, and has accepted us."

In kindly warning to his brethren in Jackson county, yet with full sense of his duty to warn them of the judgments of God if they failed to repent, the Prophet declared:

"Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in the hearts be exposed to the gaze of mankind. I say to you (and what I say to you I say to all), hear the warning voice of God, lest Zion fall and the Lord swear in his wrath the inhabitants of Zion shall not enter into his rest."

He further said, "If Zion does not repent, the Lord will choose another place to bring forth His word to the Nations."

Again the Prophet wrote "With feelings of unexpressible anxiety for your welfare, we say again, Repent, repent, or Zion must suffer, for the scourge and judgment must come upon her."

SUBSEQUENTLY history records the falling of the judgments upon the inhabitants of Zion, for nearly twelve hundred of the Saints were driven from their homes by mob action; they saw their homes, many of them, destroyed; some of the brethren were beaten, others tarred and feathered, and all were forced to flee to the river beds in the dead of winter, where they suffered untold hardships until finally they were taken in by the residents of neigh-

boring counties and permitted again to locate themselves.

Speaking of their distress, which the Lord acknowledged, the Almighty addressed these suffering Saints in firm language, but yet with mercy:

"Verily I say unto you (he spoke through Joseph the Prophet) concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—the Lord have suffered the afflictions to come upon them, wherewith they have been afflicted, in consequence of their transgressions * * * Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers to answer them in the day of their trouble."

But compassionately, He said to them:

"Yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son. For all those who will not endure chastening, but deny me, cannot be sanctified." (Doctrine and Covenants 101:3)

The Saints, by the end of the year 1833, found themselves divested of their property in Zion, and they never went back to reclaim it, although many vain efforts were made to obtain legal redress.

Following the departure of the Saints, Jackson County returned to the hands of non-Mormons, and for years remained so. Only comparatively recently has the Church reentered this area, but it has been with great success. Friends have been raised up to the Latter-day Saints where once there were none to defend them, and today Mormons and non-Mormons live peacefully side by side.

The Church has a beautiful chapel in this "center place," this former central gathering place. It has a progressive printing establishment, and the headquarters of the Central States Mission are located there.

The word of the Lord is going forth from Independence in the form of millions of tracts and pamphlets, as well as copies of the Book of Mormon. This literature is sent to the far corners of the earth, and from the office in Independence the missionary activities in four states are directed.

The Church owns much of the original temple lot of sixty-three

acres, the mission headquarters being located but a short distance from this lot. The presidents of the mission have been accepted on an honored basis among the business men of the city of Independence; have been accorded membership in civic organizations, such as the Chamber of Commerce and the Kiwanis Club, and have wide circles of friends and acquaintances.

A NOTABLE feature of Independence today is the high type of citizenry who reside there. They seem a group apart from the inhabitants of many surrounding sections, and seem to represent in their lives the best attributes of dependable, loyal citizens.

Because of progressive and constructive tactics, the county has be-

come one of the leading sections of this entire region. It has an area of 600 square miles, or 294,939 acres. Forty-eight per cent of the land area is crop land, while 45½ per cent is in pasture. On this acreage are 3,494 farms, divided as follows: 615 dairy farms, 592 general farms, 550 livestock farms, 159 grain farms, 120 truck farms.

Of the total 3,494 farms in the county, 2,410 are operated by their owners. In 1934 there were 15,108 acres in wheat, which yielded a total crop of 278,090 bushels. In the same year, 7,285 farmers raised 124,997 bushels of oats, and in the production of corn the ten year average is shown to be 30 bushels per acre. In 1934 there were 48,620 acres in this crop. In the same year there were 10,897 acres in alfalfa, 3,464 acres in lespedeza; 2,019 acres in potatoes, raised for commercial distribution; and there were 212,657 fruit trees and 185,138 grape vines. Eighteen thousand cows in the county produced eleven million gallons of milk.

Figures for 1930 show that the county produced \$1,032,000 farm produce, \$1,460,000 livestock, and \$2,993,000 meat and livestock products.

The assessed valuation of Jackson County is \$461,396,210. There are 1300 miles of hard-surfaced highways, not including 742 miles of paved streets in Kansas City. With the exception of Westchester County, New York, Jackson County has more paved roads than any other county in America. There is no single point in Jackson County that is not within two miles of a hard surfaced highway.

Among other interesting information regarding Jackson County, is the following: Twelve trunk line railroads and four electric railroads run into Kansas City. In 1931 more than 125 million bushels of wheat were harvested; which with 1,665,445 head of cattle and other animals made a total value of \$139,500,000. There are 6,274 retail stores with a total net annual sales of \$375,000,000.

Kansas City, compared with other American cities, has established itself in a commendable manner. It has one of the largest livestock exchanges in the world; boasts a great winter wheat and hay market and flour milling production; and possesses a great horse and mule mar-

(Concluded on page 587)

TOP: OLD COURT HOUSE IN INDEPENDENCE, JACKSON COUNTY.

UPPER CENTER: VALLEY OF ADAM-ONDI-AHAM AND VIEW OF LYMAN WIGHT'S OLD HOME.

LOWER CENTER: TEMPLE LOT, INDEPENDENCE, MISSOURI, SHOWING CHURCH OF CHRIST.

BOTTOM: OLD MORMON JAIL, LIBERTY, MISSOURI, IN WHICH THE PROPHET WAS IMPRISONED, 1837.



Who Is Your Friend?

WHO is your friend? The companion who says, "Aw, be a good sport! Have a cocktail or smoke a cigaret," who urges you to do something contrary to good morals or the high ideals of your people? Is he your friend?

"No," says "a daughter of Zion" whose letter is reproduced in this issue. (See page 538) With the "right crowd," reaching out for a clean, moral life, she was happy; after she was caught by the "wrong crowd," depending upon unnatural stimulants for joy, unhappiness weighed her down. Now she is fighting to return to the old, good ways.

"No," shouts "a young mother in Israel" who has just been divorced. Her husband was a model citizen and Church member, prosperous in business, loving to his wife and child, until a companion urged him to be a "good sport." Now he is divorced, has lost his business, is intimate with alcohol and gambling, and consorting with evil men and women. The descent was rapid; five years from his wedding day.

"No," warns society. Millenniums of human experience declare that whoever lives in opposition to the immutable laws of nature is a dangerous companion—never a friend—who should be avoided as pestilence. The only excuse for contact with him would be the attempt to heal him, and then with full precaution against contagion.

"You are missing a lot," says the companion who wants you to be a "good sport," himself under the thrall of evil. A weak and flimsy invitation! Things are known by their effects. Alcohol makes drunkards; rifle bullets kill men; that is well known. Should you take the chance of drunkenness—a person ever so little under the influence of alcohol is drunk to that degree—to prove the known effect of alcohol; or do you need to be shot to understand the known force of the bullet? What your tempter really asks is that you surrender yourself to the control of a drug or a vicious habit, to be something less than a man, in exchange for a temporary exhilaration, ultimately injurious and inferior to any normal enjoyment.

The person who says that you are "missing a lot" by not carousing is really making the offensive implication that happiness cannot be won through normal, healthful ways of life. He implies that for success the athlete should be sick, the teacher ignorant, the writer without ideas, the artist without vision, that the whole world would be better off, if tipsy. That is contrary to truth. It is the breaker of nature's laws who may be known by weakness, ignorance, and a lack of ideas and vision. Through obedience to law alone may real happiness be won.

Your friends will influence your course of life; they will pull you down or lift you up; therefore choose them carefully. It is better to have no friends than bad ones. People who read trashy literature, tell foul stories, or prefer night-life excitement to earnest effort by day, should be avoided; those who seek the best thought of the ages, who converse about worth-while subjects, and who bravely toil along the path to success should be sought out and cherished.

To stand out against the crowd, the "wrong crowd," takes courage. That is granted. But, cowards get nowhere—their fate is failure. The sense of victory, when right is upheld in the face of ridicule or ostracism, will lead you to the conquest of all obstacles, to true success. Many succumb in life's battle because they fear to take a stand against well-meaning but mistaken friends. Don't be one of them.

Friends are soon found in the "right crowd." Your mistakes, if any, will be forgotten in your new way of life. Those who live righteously find it easy to forgive, for they know the command of the Lord, "Of you it is required to forgive all men." Then, out of wholesome, righteous, natural associations will come a sense of freedom, a joy that can be found in no other way.

The old proverb may well be remade: Evil associations corrupt good morals. Whoever would find happiness would do well to remember the warning.—J. A. W.

Of What Shall Our Hands Be Clean?

FOR THE coming year the Mutual Improvement

Associations again place before the young people of the Church a theme from the word of scripture. It is taken from the 24th Psalm. It asks vital questions of all men and answers them for all men:

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (24th Psalm, verses 3, 4, and 5.)

For a man to have clean hands is something more than an idle phrase and something more than a washing ablution. That man or woman—that young man or woman—who would have clean hands must have hands free from the guilt of any violation of chastity or the moral code. He must have hands clean from the rust of idleness, from the corrosion of inactivity, from the decay of indolence. He must have hands clean from the tarnish of other men's goods or from the taint of reaching after other men's goods. Thus saith the Lord God of Hosts:

Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity.

A little that a righteous man hath is better than the riches of many wicked. (Psalm 37, 1 and 16.)

He who would have clean hands must have hands clean also of that which belongs to his Father in Heaven. A service withheld from a neighbor in his hour of need, or from the Church, is time and effort belonging to the Lord. May our hands be clean from withholding such service. The same is true of tithes and offerings that find not their way from the coffers of men to the purposes of God.

Nor can hands be clean which lift to the mouth of man those things which have been forbidden—those things which the word of the Lord counsels are not good for man, including alcohol and tobacco and all other things which are hourly flaunted in our faces or carried to our ears in the printed and spoken media of the day.

To have clean hands means so much else that cannot here be written. But no hand that is uselessly idle, or indifferently employed, or actively engaged for the furtherance of unholy and forbidden things, can be clean. Clean hands are the hands that are assiduously used for furthering the purposes of God and the joy and happiness and temporal and eternal well-being of man.

Something is said concerning a pure heart. The heart was anciently thought to be the seat of thought and emotion. A pure heart is the symbol of pure thought, and right thinking is the preface to right living. No hand may be clean whose directing impulse comes from a mean or small or unrighteous thought. "As a man thinketh, so is he." Having a pure heart is another way of saying, "think straight." And straight thinking is the crying need of the day. There are men and women in all walks of life, many of them in high places, who are trying to make this generation believe that two and two are equal to something other than four. Proof against such highly supported deception is obedience to the commandments of God and companionship with His Holy Spirit. A pure heart—straight, clean, sound thinking, that harbors no unrighteous motive and no warped intent.

Who hath not lifted up his soul unto vanity—

There are many kinds of vanity and most of them are deeper and more serious than a woman's idle admiration for herself—or a man's either, for that matter.

It is vanity of the worst order that prompts men to suppose that they can ignore the laws of God or man without reaping the rewards of disregard for law.

It is vanity of a very foolish sort that would lead anyone to believe that because he had discovered a few of the laws of nature and learned to harness a few natural forces, that his wisdom transcends those laws, or the Maker and Administrator of those laws.

It is vanity of a very dire nature that would lead any young man or woman to believe that the richest rewards of life could come to him or her without broad and arduous preparation for the responsibilities and opportunities of life.

More could be said of him who has "lifted up his soul unto vanity," but there is yet to consider that part of the theme which deals with swearing deceitfully.

To pledge a covenant and break it is to swear deceitfully. In its broader sense, to profess to be that which we are not or to profess to believe that which we do not believe is to swear deceitfully. To forsake principles and ideals once espoused is also a kindred thing. To be silent when to speak would exonerate another, or to speak that which destroys the truth of silence, is to swear deceitfully.

Such is the new year's M. I. A. theme in its application to this life we live. It is the language of David, inspired of the Lord, poetically phrased. It is merely another guide in the eternal quest for happiness, which is the pursuit of all men, and the end of all righteous living. It is another way of saying, with our fathers: "Our heart is

not turned back; neither have our steps declined from thy way."—R. L. E.

The Nearer Reaches

WITH an aim such as Latter-day Saints have taken, "Be ye therefore perfect, even as your Father which is in heaven is perfect," we must guard against discouragement. The climb upward stretches so far ahead that the mountain top is lost in veiling mists. If we do not fix clearly in our minds what the goal is, we may wander off and become lost.

Having once fixed our aim in our minds, we can turn our attention to the nearer reaches of the path which leads to that goal. We must keep the nearer parts of the road clear from crowding and malignant growth which shuts off the view and leaves us to wander into box canyons from which there is no outlet and where stagnation and death await. Sometimes we become content with a lesser goal and lose sight of the ultimate destination towards which we were formerly working. Sometimes we wander aimlessly rather than pursue our course. We find that we have covered as much ground and expended as much energy in our wandering as we should have used had we continued straight ahead. We stop to cool ourselves by a wayside brook when, if we had climbed onward, we could have refreshed ourselves at the spring from which all who drink will never thirst again. We discover too late that we have been satisfied with a temporary palliative when we might have had eternal satisfaction.

Mothers particularly need to keep the nearer reaches of the path clear, because in addition to traveling the distance themselves, they must also lead the children along the way they should go. With both children and adults, often only short distances can be covered. In safeguarding against serious trouble, time should be provided for rest. The periods of rest must be wisely directed. The relaxation will offer time for meditation and contemplation when we can consider for ourselves and those who travel with us the many truths which have been revealed to help guide us in attaining our goal. While we are resting, we have a chance to contemplate the heavens, not the earth. We are forced to remember that it is by the kindness of heaven that earth brings forth her fruits for our material bodies. It is by the mercy of heaven that inspiration comes to guide our eternal souls.

The inspired moments are precious and exceedingly rare. We must, through our periods of rest, try to build for some of the inspired moments that we may keep in tune with the Higher Will and become instruments of His accomplishment. Since it is by contemplation alone that man touches the infinite part of himself, which is above reason, we should consider the plans for the day's journey. We shall find that as we plan, day by day, without adding the burdens of the past and the future—and yet keeping the end always in view—we can find in the nearer reaches of our journey a satisfaction from our accomplishment that will leave us with a renewed desire and a confidence that we shall attain our goal and indeed reach perfection.

—M. C. J.

The Church Moves On

NEW ENGLAND MISSION PRESIDENT CHOSEN

DR. CARL F. EYRING, Dean of the College of Arts and Sciences at Brigham Young University and a member of the Deseret Sunday School Union General Board, has been appointed president of the recently organized New England Mission.

Dr. Eyring graduated at B. Y. U. in 1912 and remained as instructor in physics. He received his M. A. degree from the University of Wisconsin, and his Ph.D. from the California Institute of Technology in 1924. In addition he served two years in the research laboratories of the Bell Telephone Company. Most of his professional career, however, has been spent as a member of Brigham Young University faculty.

Dr. Eyring has long been active in the Church, having won recognition in his Boy Scout activity and teaching. For the past three years he has served on the General Board of the Sunday School.

PRESIDENT LYMAN ADDRESSES WORLD FELLOWSHIP OF FAITHS

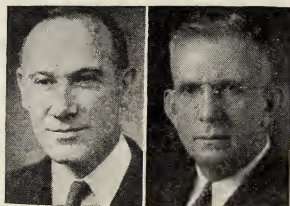
THE *Millennial Star* carries the message that fifty-four religious leaders from nine different countries spoke at sessions of the International Assembly of the World Fellowship of Faiths which convened in London, July 7-17. One of the speakers at the final session of the Assembly was President Richard R. Lyman. His subject was: "The Missionary System of the Mormon Church as a Factor in the Peace of the World and International Understanding."

CHURCH OF THE AIR BROADCAST

OAKLAND and San Francisco Stakes rendered the nation-wide Church of the Air broadcast of August 1, conducted weekly by the Columbia system each Sunday morning. Elder Eugene Hilton, president of the Oakland Stake, was the speaker and the music was furnished by the San Francisco Stake choir.

IDAHO HONORS PIONEERS

JUSTICE ALFRED BUDGE of the Supreme Court of Idaho delivered a Pioneer Day address at St. Anthony, Idaho, on July 24th, before an audience of between four and five hundred people. This tribute to the Pioneers was reproduced in full in the *Teton Peaks Chronicle*.



LEFT: DR. CARL F. EYRING, PRESIDENT OF THE NEW ENGLAND MISSION. RIGHT: J. FRANK WARD, NEW MEMBER OF CHURCH SECURITY BOARD.

NEW MEMBER APPOINTED TO CHURCH SECURITY BOARD

ELDER J. FRANK WARD, former bishop of the Emigration Ward and at present a member of Bonneville Stake High Council, has been appointed to the Church Security board by the First Presidency. The appointment was announced August 12, 1937.

Elder Ward is general manager of Mid-Western Dairy Products Company, a member of the Rotary Club, the Country Club, the Chamber of Commerce, and the Utah Manufacturers' Association.

"OLD BARN" RAZED

THE SO-CALLED "Old Barn," located immediately north of the Deseret Gymnasium, is being razed. This "Old Barn" was used for many years as a granary for the Presiding Bishop's Office. Later it was used as a gymnasium for the Latter-day Saints' University, where many championship games of basketball were played and won by the teams representing this school. It was also the scene of many dances conducted by the Latter-day Saints' University. During the last several years it has been the home of the foreign language papers of the Church, namely, "The Bikuben," "Utah Posten," "Salt Lake City Beobachter," and the "Utah Nederlander."

PIONEER OF 1847 PASSES

Bashua Dorcas Kingsbury Fryer, one of the five women honored at the Pioneer Days Celebration of July 24, 1937, passed away August 9, 1937. Mrs. Fryer was born at the Old Fort, Salt Lake City, on November 19, 1847, and thereby won her right to be classed with the original pioneers. Mrs. Fryer's parents were members of the A. O. Smoot company. The surviving Pioneers are: Melissa Lambson Davis, Mary A. Parks Brockbank, both of Salt Lake City, Utah; Hulda Thurston Smith, Lewiston, Idaho; and

Young Elizabeth Steele Statley, Mona, Utah.

Sunday, July 4, 1937.

L. D. S. Church Projects: Three ward projects, involving an outlay of \$45,000 are being carried to completion in Salt Lake City, as part of the Church security plan. One is the new chapel in the 32nd Ward. Improvements are reported in the Fifth Ward and Lincoln Ward.

Wednesday, July 7, 1937.

President Rulon S. Wells, of the First Council of Seventy, who was born in Salt Lake City, on July 7, 1854, was honored with an informal reception at his home in Salt Lake City. He has been active in Church work since early youth and is still active and vigorous.

Augusta Winters Grant, wife of President Heber J. Grant, celebrated her eighty-first birthday with a family dinner at Pinecrest.

Thursday, July 15, 1937.

Building Activity. Excavation began on the Salt Lake City Temple ground for an underground addition to the Temple Annex. There will be a new cloak room, 30 x 65 feet; an enlarged dining room for Temple Workers.

Improvements to the value of \$15,000 are under way in the Logan Temple, and the approaches to the Manti Temple are being paved.

July 25, 1937.

Elder Frank Evans of Salt Lake City, was installed as president succeeding President Don B. Colton.

July 29, 1937.

Ground was broken in Rotterdam, Netherlands, for the first chapel and recreation hall built by the Latter-day Saints in Holland.

July 30, 1937.

President Heber J. Grant unveiled a bronze plaque marking the place where Heber C. Kimball baptized nine persons in 1837. President J. Reuben Clark, Jr., in an address recalled the fact that 52,000 "comrades" have gone to the United States from England, and that the time now has come for the British Saints to "strike out for themselves" and not to depend on Americans for leadership. President Grant said, "You people have furnished more leaders for the Church than all the missions throughout the world." Other speakers were Dr. Richard R. Lyman, president of the European Mission, and George D. Pyper, superintendent of the Sunday Schools, and Ruth May Fox, president of the Y. W. M. I. A.

EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

HEELS are of Persian origin, introduced to elevate the feet from the burning sands.



A NEW historical confirmation of the Bible account is reported by a British Museum expedition digging in northern Syria. Important new discoveries throw fresh light on the Hittite occupation there which confirm references in the Bible to relations between the Hittites and the people of Palestine to the south. This is of especial interest since before these diggings the Bible references were thought to be wrong in time.

NATURAL bridges are sometimes formed across the Nile river by drifting materials. One bridge, composed of vegetable matter with a soft soil surface, is 1200 feet in length and 370 feet wide. A herd of elephants has been known to cross on them.

THERE are five times more donkeys than camels in Egypt.

ANOTHER "don't" for drinkers: "Persians taking strychnine as a medicine must not drink whiskey or other alcoholic liquor." Taken together strychnine and alcohol are both depressing and act on the same vital organs, affecting especially heart and breathing. They are deadly poisons even in small amounts.

SHEEPMEN in Texas are using rubber bands instead of the knife to bob lamb's tails. The band is put on tightly in the right location to stop circulation and after a time the tail drops off.

IT is estimated that a farmer plowing with a two-horse walking plow has to walk about seven and a half miles to plow an acre.

HOUSEWIVES cannot only soften the water but improve the cleanliness of the dishes by adding sodium metaphosphate to the water used in dishwashing machines. Ordinary soap and water softeners frequently trap the bac-

teria in an insoluble film which does not form with this softener recommended by the Mellon Institute for Industrial Research.

THE preying mantis is an insect which devours her mate and deserts her children.

A STONE catapult is used by the ant-lion to help catch its victim, the ant. The ant-lion makes a slanting funnel in the sand. The ant slides down the slant and is stoned by the ant-lion from the bottom of the funnel to prevent the ant from escaping. The tiger-beetle, too, has a clever ambush. The beetle digs himself a perpendicular hole, which he stops up with his flat, bronze head. If any other insect steps on this deceiving trap-door it immediately tips up and the stranger disappears inside.

GOITER has been reduced from 38.6 to 8.2 per cent among the school population in Michigan in eleven years through the use of iodized salt, and goiter can be practically wiped out doctors believe.

THE RAILS of the Japanese Government Railway's system contract at the rate of several miles a year, quite apart from temperature fluctuation. It is conjectured that this puzzling condition is caused by train vibration removing the initial stresses in the rails.

IT is estimated that 35 billion gallons of blood are pumped by the human heart in the average life-time.

SYNTHETIC resins are being used in Germany for bearings of even heavy machinery. They use water instead of oil for lubrication.

STEEL workers take a pill when they are exposed to intense heat to keep comfortable. The pill is mostly salt with some dextrose, effective heat combatants.

A RAT which is indifferent to offspring given to her for adoption will eagerly adopt and mother as many as may be placed in her cage after being given a few injections of prolactin, a hormone from the pituitary gland. The maternal instinct becomes so universal that the rat will not only cherish rats, but also baby mice, rabbits, or even baby squabs which would otherwise be eaten by a healthy adult rat.

CLOTHES moths can live five years without food.

A GOLFER who plays 18 holes on a warm day may lose two glasses of water in perspiration and give off enough heat to raise the temperature of a ton of water one degree.



STUDIES for the Rockefeller Foundation have given a new but dark picture of yellow fever. The *Aedes aegypti* mosquito is no longer the sole carrier and there may be other "hosts" than man. Vast areas of hinterland of both South America and Africa are centers for the jungle form of the disease, different only in that it occurs in rural districts and forests instead of cities.

HUMAN BEINGS, such as divers and tunnel workers, who are working under high air pressure, may get compressed air illness, but not so with whales. The whales in South Atlantic Ocean live on lower animals existing at great depths. The whale can go down 300 feet, stay there for 15 minutes, and return rapidly to the surface without any ill effects.

BLOOD stains on furniture, walls, or wood even after several weeks and supposedly wiped clean can now be detected by use of chemicals which react with hemin in the blood to give a blue luminescence. Photographs taken in the dark of areas where the solution of peroxide and a derivative of phthalic acid has been spread show a bright blue light where blood has been.

PHOTOGRAPHS can be taken in "pitch dark" by using the invisible infrared light from flat irons at ordinary ironing temperatures. By using the same infra-red rays from the sun which have passed through rain and clouds into a reflector concentrating them, the infra-red sextant can determine the position of the sun. This sextant is reported to be so sensitive that it will record the heat rays coming from a man's face a mile away.

THE BURIAL GROUND of a LOST CIVILIZATION



THIS IS TYPICAL OF THE BEAUTIFUL VASES FOUND IN THE BURIAL GROUNDS AT CERVETRI.

WHEN THE prophylactic sun rays of Italy pierce through the dull clouds, all Italy basks in their warmth. On such a morning it is good to get out the dusters, the bonnets, and the veils, and pack up an impromptu tasty snack before rolling out the Ballila (the Italian less-than-a-Ford)—and then off for the day to Cervetri, the famous old Etruscan ruins. Our Indian mounds are supposedly insect rivals of theirs.

These Etruscans?—And who were they?

A person interested in ancient lore would find a day at Cervetri very valuable. The Etruscans were the mysterious and long-vanished race of people who lived before the advent of Christ. Supposedly and from all indications they were savage in morals and religion and possibly by nature. They show considerable of the Egyptian and Grecian influence and are thought to be of this derivation. In certain of their artistic tastes they were quite as civilized as most modern nations. Cervetri represents one of the three strongholds of the Etruscans, about one hundred kilometers southwest of Rome. They lived in the country of this region before Rome began and from them part of the background of the Romans comes.

The ancient Cervetri was built on

A PERSON INTERESTED IN ANCIENT LORE WOULD FIND A DAY AT CERVETRI VERY VALUABLE. THEY WERE THE MYSTERIOUS AND LONG-VANISHED RACE OF PEOPLE WHOSE BURIAL CUSTOMS ARE SO SIMILAR IN MANY RESPECTS TO THOSE OF THE AMERICAN INDIAN.

BY
VERONA TORONTO
BOWEN

an oblong-shaped *tufo* promontory. In Etrurian it was called Caere. A fragment or two of wall is all that remains of the city itself unless further excavation reveals more. It is not these remains that one goes to see but the fields of tombs which cover some three hundred and fifty acres, only sixteen acres of which have been unearthed. The remainder may be discerned by small hillocks or a series of raised places in the earth's surface. These tombs for centuries were known by the shepherds who wandered over them, and at random did some excavating for personal plundering of the valuables they contained. Since 1910 under government and private ownership much excavating is being done.

The tombs are interesting to us because in so many instances they are so similar to our American Indian mounds. Curious, too, were the things placed about the dead, even as many of the Indian burials. The tombs are along old streets which for centuries have been covered up. The tombs were rudely burrowed out of *tufo* (volcanic porous rock) beneath the upland turf. They are as old as the twelfth and thirteenth centuries before Christ. Some are very large, containing as many as forty-eight burial couches. Some contain individual entrances and chambers. Others are for the poor and are quite small. These have flowers and grass growing on the earth that has been left clinging to them during the excavations.



MOUNDS AT CERVETRI

THE NATURE of the rooms within the mounds is made to represent as nearly as possible the home and environment of the individuals buried therein. Therefore, the early ones are small with hut-shaped interiors. Later ones were more advanced with rooms and structure more like our present houses and have rude arches which give entrance to other chambers. In the case of the poor, one room alone was used. In the large ones were a vestibule, a central chamber, and dependent small chambers. These houses are cut out of rock *tufo* and supported by columns. The walls are surrounded by sepulchral shelves, or in the case of small rooms, a shelf on each side of the room that held just one body. The bodies were placed on these couches around which were placed vases of perfume, wine, oil, or various foods and other things precious to the individual.

This strange porous volcanic *tufo* contains an acid that completely demolished the bodies of the earliest buried people, but in those of more recent date bones have been found as yet not absorbed by the elements. One tomb has been left entirely intact, not an urn or dish having been touched by a human hand since it was opened.

The burial couch of a man is hollowed down about two inches with a slight rise or pillow effect at the top for the head to rest on. The couch of a lady is cut deeper, or about four inches with a bedstead effect of about twelve inches at the ends of the couch. The pillow effect remains the same. The tombs were sealed by immense oblong *tufo*



THIS LARGE STATUE OF APOLLO IS ONE OF THE MOST FAMOUS OF THE ETRUSCAN ART TREASURES YET DISCOVERED.

rocks. At the entrance of the tombs are tombstones or markers cut out of rock, small houses or oblongs about a foot in size representing a lady, while the marker of a man was a mushroom tippy turvy some eighteen inches tall. In front of some mounds many markers are found placed in a tray of stone. Babies and small children were buried in

carved *tufo* boxes placed at the entrance of the tomb.

In some of the more recent tombs were some early effaced paintings and carved stone. Bas reliefs were sculptured all about the walls and on the columns. This particular type is wonderfully valuable historically as clothing, utensils, food, war implements, musical instruments, are depicted. Over the door of one are sculptured oxen heads.

Such tombs are vastly impressive. Among these tombs are found niches in which vases filled with human ashes showed the practise of cremation. In these tombs remarkable ornaments and treasures have been discovered, including much fine silver and gold work. Ear rings, bracelets, pins, crowns, head dresses, rings, of the most minute filigree and workmanship were among the things that were looted before it was government property. The

earthenware is both plain and decorated and lovely in contour and design.

And as one leaves these tombs in the evening the dying Italian sun in the west makes a glorious base of the mist and soft clouds. It is lovely to leave at sunset, and ride down the sloping hills facing the brilliant sky against the Mediterranean Sea below, to the little hamlet of Palo, once Etruscan and later the site of villas for Caesar, Pompey, Marcus Aurelius, and other great rulers—and then in the fading dusk, along the Via Aurelia to Rome, the Eternal City.

TYPE OF BURIAL COUCH, CERVETRI



ILLINOIS YIELDS CHURCH DOCUMENTS

(Continued from page 543)

letters, etc., pertaining to Joseph Smith, the Mormon Prophet.

I have a number of documents, etc., in which the Prophet is involved.

I have also manuscript which has been identified by Elders of the Mormon Church as part of the original manuscript of the *Pearl of Great Price*. Also a silver pocket piece which was in the Prophet's pocket at the time of his assassination.

These papers came into my possession through Emma Smith, the Prophet's widow, whom my father, Major L. C. Bidamon, married. I have had numerous chances to dispose of these papers, but have not seen fit to do so.

The Mormon Church has a headquarters in Chicago of which Wilmette is a suburb, and easy of access.

If members of the Church care to come to my house and examine the documents they are welcome to do so, or I can take them to them for examination.

I do not feel inclined to put a price on

them at the present time, but would consider an offer.

...

Sincerely yours,

(Signed) C. E. Bidamon
238 Catalpa Place,
Wilmette, Ill.

ACCORDINGLY Elder Wood, accompanied by Dr. and Mrs. W. M. Stookey, called at the home of Mr. and Mrs. Charles E. Bidamon in Wilmette, Illinois, on July 10, 1937, for the purpose of examining and negotiating for the documents referred to. There was a considerable number of them, and these kindly and honorable people, who had cherished and treasured them for many years, were quite naturally reluctant to part with them, but they realized that the years were leaving them no younger and that with their

eventual passing the fate of these valuable documents would be left in doubt. And so, with characteristic generosity and sound reasoning, they agreed to yield possession for a very fair and modest consideration. The list of documents purchased, title to which was conveyed to Wilford C. Wood from Charles E. Bidamon by a notarized bill of sale, includes the following:

Part of the original manuscript from which the *Pearl of Great Price* was later compiled.

Deed of John Hatfield to Lorina Woods, Inventory of Property of Joseph Smith, Jr.

Facsimile of "Book of Abraham."

History of Joseph Smith's incarceration in Liberty, Clay County, Jail, etc.

Two pages of poems.

Kirtland bank scrip.

Credit statement of Joseph Smith, Jr., Nov. 8, 1839.

(Concluded on page 573)

LIFE ABUNDANT

BY
O. F. URSENBACH

President of the French Mission

WAM COME that ye might have life, and that ye might have it more abundantly," solemnly fell from the lips of our Lord.

What is that abundant life of which Jesus spoke? It is axiomatic that the Master meant for men to interpret life in all its majestic beauty, as He had felt and lived it during His short mortal career, and to weave from the warp and woof of experience those fundamentals that engender joy and gladness.

He who gropes through life un-mindful of the hand that ever busy wheels the silent spheres, must not be disappointed if he passes from life never having tasted its true mission. Conversely, he who has learned to sense God's handiwork in every moss and cobweb, drinks of that precious nectar that flows from the wellsprings of life.

As a child my poetically gifted mother taught me how to see in the leaf, flower, insect, bird, and beast, masterpieces of divine art, and to glory in the creations of a loving God. Knowing what a power this had on my young life, I have often wondered why thousands of children are not taught, while their minds are supple and pliable, those fundamentals essential to the life of every child.

He to whom a primrose, or even a noxious weed, is not a thing of beauty, obviously has never tasted deeply of life's true mission. On the other hand, he who with the poet, who, while contemplating the mystery of metamorphosis as he held a butterfly in his hands, said: "Could I but fathom you in all your history, man's climb to Godhood would lose its mystery," has really learned life through living it.

Instill in the mind of a child, or an adult for that matter, that an ugly dog is something more than a cur, a masterpiece of divine art, and you give him a true concept of aesthetic beauty to the engendering of soul value.

He who understands the simple perspective lines that focus upon a definite vanishing point, may, in each vista that greets his eye, dissect

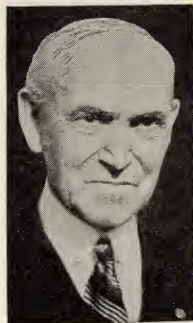
the majesty of fleeting visions. This alone is a powerful medium for the appreciation of what God manifests in His wondrous phenomena. The individual who muses in the great outdoors and at each turn absorbs vast panoramas of the divine, senses well what makes life worth living.

He who can gaze into the starry night and, in awe and amazement, consider how system into system runs; how solar centers are but units in clusters subservient to still greater central suns, again feels those heart-throbs that engender an appreciation of the richness that is implied in the astral vision.

MANY high-souls climb the highway to life abundant, while others with hearts seemingly closed to the divine impulse, eke out existences with an "eat, drink, and be merry, for tomorrow we die," attitude, to take with them, when the curtain is rung down, only a few withered leaves.

There is little that comes within our experience that is more soul-building than for one to feel and sense well the dawn, the glow, fully conscious of the very purposeful meaning of it all, and to know that he is, though feeling insignificantly small in himself, a unit in the great majestic scheme of creation. To him life is real, tangible, and potential. Such an individual will need no monument to mark the place.

If, in life, we can sense, feel, and absorb the eternal muse manifest in God's wondrous handiwork, as expressed in the flora and fauna of creation; if we can drink richly of the silent messages from the stars; if we can deeply revel in the contrasting shades from the white cloud against the ether blue, to those in the vast arena of all out-doors, culminating in the evening tints amethyst, golden, and crimson; if we can see in man, God's greatest masterpiece; if we can sense the great philosophy of life, knowing that God lives and that Jesus Christ is the Redeemer of the world; that man is a son of God and brother to our Lord; that Joseph Smith and his suc-



O. F. URSENBACH

LIFE'S WONDROUS SONG

By O. F. Ursenbach

BE thou my muse as now this vesper song.
While tranquil nature her sweet anthems raise;
I hear the selfsame story all day long,
That tells of love and peace, of joy and praise.
From days of childhood mine this treasured boon—
This nectar quaffed from an eternal spring,
To turn the darkest day to brightest noon,
As this fond lyric vibrates each heart-string.
It comes not only in the songster's note—
Not only in the tree, or flower, or bird—
And not alone in crimson cloud remote,
This music that from everywhere is heard.
But in the simplest, tiny little things,
This wondrous something to me always sings.

cessors down to and including Heber J. Grant, are prophets, seers, and revelators; that Priesthood is inseparably connected with the powers of heaven; and that the Gospel is richly embodied in our souls,—then, assuredly, we are living that very life expressed in the words of Jesus who said: "I am come that ye might have life, and that ye might have it more abundantly."

Poetry

WAITING

By Clarence Edwin Flynn

SO OFTEN Life says, "Wait." Then,
mystified,
I take her at her word, and bide my time
In straining patience, like a child denied
Some longed-for bauble of Hope's sunny
clime.
Meanwhile, the days go by like falling
sands,
And when Desire's rebellion long has
passed,
Life comes and lays the treasure in my
hands,
And makes the dear fulfillment mine at last.

Then I reflect and see how, had it been
My own when I first made my failing
prayer,

It would have been but pitiful and mean,
Mayhap have brought me bitter ill to bear.
So I give thanks that it is of my fate,
When I would have a thing, that Life says,
"Wait."

BRITISH COLUMBIA

By Cristel Hastings

THESE cities well might be the rainbow's
end!
Vancouver with its air of British pride,
Victoria of Parliamentary fame,
And harbors where Alaskan steamers ride!

Here the first totem poles slant with the
wind—
Here Stanley Park and Butchart Gardens
vie

With Capilano Canyon and its bridge
To show one where the rainbow's end
must lie!

PITY THE BLIND

By Herbert H. McKusick

HE WHO speaks of the burden of life
Has never seen,
In crimson and coral,
The desert sunset-flame
Follow the fading sun till the deepening
shadows blend
With the quiet twittering of birds in the
dusk.

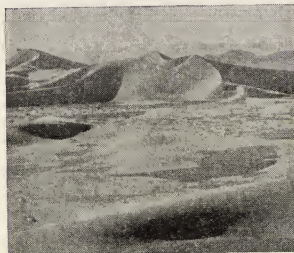
He who tells of the cares of the world
Has never heard
A bob-white call its mate,
The whistling wings of doves,
Or listened to the sound of humming bees
at work,
Or caught the liquid gold of larks on a
country road.

Some one has said that perhaps
The unforgivable sin is
To have lived with Beauty,
Not to have seen her face.
I should not be surprised if he who most
lives now
Will most live also when the final sunset
fades.

LOST TRAILS

By Neva Messner Burkett

FAR over desert mesas
Where the lost trails wind,
And jutting peaks stand
Sharp against the sky,
Many a wanderer has pressed
With burning feet
And followed sweet mirages
But to die . . .
Still, still they come,
And under painted skies.
The desert folds them
To her breast—and sighs.



SIERRA SONG

By Cristel Hastings

SOMEWHERE along the edge of this old land
A region lies where tall Sequoias stand
Eternally through years that seem a day
And snow-clad summits etch the luring way.

In dim, serrated line, blue mountains rear
Themselves into the heavens, far and near—
Proud places where sheer beauty dwells
aloof
From lowland things—white clouds the
only roof.

High winds have flown across these sculptured
rifts
Where snow lies in the endless glacier
drifts,
And they have sped their message to me
here,
Leaving my homesick eyes blurred with a
tear.

I'm weary of the plains—I want to see
Blue summits that, somehow, seem neighborly
To one whose eyes are aching hungrily
To see once more a high Sierra tree.

What matter towns to me, and city lights?
God grant to me a glimpse of starry heights
That lie beneath white moons somewhere
out West
And let my homesick heart find there its
rest.

UNCLOSING

By Gertrude Hood McCarthy

WHEN petals tightly close, they catch no
dew
Which evening brings to cool the heat of
day,
And tiny silver drops will steal away
From flowers which hold no cups for
rendezvous.

When hearts are closed to every interest
new,
Then song of birds, or merry roundelay
Which crickets nightly bring, will not convey
To them the joy that rightly is their due.

God rains on flowers the dew at eventide,
To sweeten and their loveliness to mould.
To hearts He sends in showers just as wide
The goodness and the mercy they enfold.
Thus flowers and hearts would seem to be
allied,
For each must open to receive and hold.

UNDERSTANDING

By Norman C. Schlichter

THE silent hills
Need naught of speech
The inmost hearts
Of men to reach.

CARDSTON'S JUBILEE

By Helen Kimball Orgill

ON CARDSTON fair, with glowing pride, we
greet thy natal morn,
All hail to thee who fifty years ago today
was born!

With hearts in tune, we'll sing the praise of
stalwart sons and true
Who built in faith with vision bright, built
better than they knew!
Unwavered by the tempest's blast, cold
winter's hoary hand,

They proved unto the doubting ones, this
is a favored land.

And Heaven looking down, upon the sacrifice
they made

Benevolently smiled and said, "Thy glory
shall never fade!"

And Truth and Justice from that hour have
held unbroken sway.

O'er hearts that beat in unison, down to the
present day.

O Canada, we gaze in pride across thy
land far-flung

And view achievements great as e'er were
told by mortal tongue:

And as in vision bright we see the future
loom in sight,

Across the eastern horizon in rainbow colors
bright.

It is for us to keep the faith, our emblem
e'er to wave,

And trust in One who ever has been strong
and sure to save.

To lead us past the reefs and rocks that lie
along the way

While darkness brooding o'er the land, shuts
out the light of day.

Our heritage we will hold dear, attuned
our minds will be,

Until our love of country will be felt from
sea to sea.



On the Book Rack

THE SCHOOL AT THE CROSSROADS
(Thurra Graymar, Funk and
Wagnalls, New York, 1937.
241 pages. \$2.00.)

MR. McANDREW, editor of *Educational Review, School and Society*, and formerly superintendent of schools in Chicago, Illinois, writes the preface to this book in which he points out reasons why the public needs to become more school conscious.

Mrs. Graymar from an actual experience of many years' standing, writes from the fulness of that experience to make all of us realize some of the weaknesses of the present school system. The author feels that unless we know the faults of our existing system, we shall not do much to rectify them.

The book is good reading and will open the eyes of parents as well as educators to what can be done by both to better the conditions of the young people who are required to attend school.

Mrs. Graymar focuses for the most part on the grade school and its problems, although she does spend some time on the junior high and refers to both high school and college. Some of the chapter headings will suggest the material which the book contains: "The Old Order and the New," "Methodology," "Discipline," "Institutes," "What Shall We Teach—and Whom?"

It is to be sincerely hoped that superintendents and boards of education throughout the country will read the book and profit from that reading.

—M. C. J.

CAREERS AFTER FORTY
(Walter B. Pitkin, McGraw-Hill
Book Company, New York, 1937,
267 pages.)

MR. PITKIN does a good job of convincing that many of the world's best drawing cards—vocationally—have really only reached their stride after the forty year old mark. He urges older people to avoid the old beaten paths for work; they must rather seek the bypaths which others have not thought to investigate. Mr. Pitkin also points out some vocations in which older people would never be successful because of special aptitudes required in their pursuit. The warnings issued, Mr. Pitkin gives a list of vocations into which older men and women may enter with a reasonable amount of success.

The author deals with the man and his chances, suggesting that we must go pioneering in the good old-fashioned way if we intend to succeed. Mr. Pitkin makes the statement: "What one can't do, many can." By pooling capital, abilities, and interests, many may win success. As a striking example of where cooperation is winning the day, Mr. Pitkin has mentioned the Church-wide Security Plan of the Mormon Church.

By the use of logic and examples, Walter B. Pitkin, author of *Life Begins at Forty*, has proved his point that people may have *Careers After Forty*.—M. C. J.

AND SO—VICTORIA
(Vaughan Wilkins, Macmillan, New
York, 1937. 618 pages. \$2.50.)

WITH THE interest in the coronation still fresh in the minds of the world, *And So—Victoria* revives a dramatic period in English history which set the present George VI on the throne of Great Britain. Intrigue, assassination, double-dealing—all intensify the interest in the inside story of how Victoria finally became the Empress-queen of all the domains from India to Canada.

Unpleasant situations, such as history all too emphatically records as true, are revived to make us glad that present legislation has corrected at least some of them.

The story simulates *Anthony Adverse* in following the life of a boy of misfortune and questioned ancestry until he finds comparative peace. Although much of the nastiness of the period is true, readers may well wonder just why they should be inflicted with it in the way of fiction.—M. C. J.

DEUX ENFANTS DE FRANCE and
DEUX ENFANTS A LA MER
(Juliette Macy, Macmillan, New
York, 1937. \$.50 each.)

FOR TEACHING children the French language delightfully, these two little books will be found invaluable. The pictures will reinforce the reading matter and both will serve to make the children actually think in French, rather than translate from English to French.

—M. C. J.



S

M. I. A. READING COURSE BOOKS

Executive: *The Man of Galilee*,
Adult and Senior: *The Return to Religion*,
M. Men and Gleaner: *Step a Little Higher*,
How to Win Friends and Influence People,
Explorer: *Real Persons*,
Junior: *North to the Orient*,
Boy Scout: *Cowboy Hugh*.



CONDUCTED BY MARBA C. JOSEPHSON

SCHOOLDAYS



CLING! Clang! It may not be the bell of the little red school house which will summon the children from their play, because nowadays the schools are modern enough to look like any other building in the community. But a bell there will be, and Mary and Susie and Ellen will scamper off joyously, while Johnny and Jimmie and Teddy will drag unwillingly after, for school days are here again and all must share in learning.

Mothers need to think hard about the children's first days at school: the clothes they will wear, the cut of their hair, their conduct and attitude. John's suit may be just the thing for a first grader, but if the boys hiss "sissy" at him, you'll be brewing much unhappiness for yourself and perhaps a complex for him if you don't put him in cords or overalls such as the other boys are wearing. Flowing ties and long curls were all right in the days when Little Lord Fauntleroy was a hero, but now the boy must have a manlier tie and haircut.

And then there's the teacher. She has a job that most mothers would be unwilling to tackle. She must make Jimmie take school and like it. She hasn't the right that mothers presume to take to change the pat of approval into the spat of rebuke. Mothers would be the first to resent it if the teachers should make disparaging remarks about mothers in front of the children. Mothers should then consider it no less an offense for them to make unkind remarks about the teachers before the children. Mothers and teachers should cooperate to the best development of the children.

Children need to be taught independence—but they also need to know that someone is in the background, loving them, cheering them, praying for them. Mother must

never let them feel that she is there for them to lean on needlessly.

Mother should listen sympathetically to all the small tales which they bring home, but she must not take sides. She must be careful that not by word or act does she influence unduly the easily molded attitudes of her offspring. She should maintain more than a passing interest in the school where her young will be situated during the next few months. By visiting, by friendly notes to her youngster's teachers, she can learn in what ways she may be of most help. Often the best way to help the child is by letting him help himself; at other times, if the child is particularly timid, she can help by hav-



ing him give his speeches at home, with much encouragement and kindly suggestions on how best to give it.

Now while the children are in school, it is mother's opportunity to undertake some kind of school-work for herself. Too many mothers heave a sigh of relief and settle down to the ordinary jobs that are ever-present in the home. If mother is the least bit wise, she will try to find some kind of study which will improve her mind so that she may keep abreast of her forward-moving family. Universities and colleges are eager to offer suggestions and home study courses, many of them free of charge. It may be that mother has always had a desire to study poetry, drama, or the novel; she may feel that she needs to become more zealous in her study of dietetics, house management, or clothing. Now is her chance to study any—or better, all—of these subjects. She will find often that her own community offers opportunities to keep alert if only she will

avail herself of them. Through her study, she will bring into the home a freshness of outlook, an alertness of mind, a quick and ready response that will radiate to her family and make them more interested in her as a person. If mother doesn't avail herself of more than the housework, she'll find that she won't be remembered long for having been a good housewife.

READING DAYS

NO DAY should be complete without some good reading on mother's part. In the July issue of *Hygieia* appears an article that all mothers would do well to read and reread from time to time. The title of the article is "The Right of Sight" and is written by Gabriel Farrell, director of the Perkins Institution for the Blind. To stimulate your interest, let us throw out some teasers from the article.

The author states that although in the United States the extent of blindness is probably less than in most other countries, yet there are 120,000 blind people, one out of every thousand of population, and 50,000 children with defective vision. And of this number "nearly three-fourths of the blindness in this country is absolutely preventable!"

War, industry, fireworks, hereditary causes—all take their toll from normal eyesight. If in your household there are young people of the adolescent age or above, encourage them to read the article and learn the value of social purity both for themselves and for those whom they choose for mates. We should encourage the frankness which will make us insist on a clean bill of health and heredity on the part of those who are to become parents.

COOKING DAYS

WHEN the children come home in a rush from school and you are in a hurry to get off to that class you are attending, why not try this for a luncheon dish?

CHOCOLATE CINNAMON TOAST

1 tbs. butter ½ tsp. cinnamon
2 tbs. sugar 6 slices bread
1 tbs. Ghirardelli's Ground Chocolate
Cream butter, add sugar, Ghirardelli's Ground Chocolate and cinnamon. Trim edges from slices of bread, toast on both sides and spread with chocolate mixture. Return to oven for chocolate and sugar to melt. Cut slices in triangular pieces. Serve hot.

IN SWITZERLAND WITH PRESIDENT GRANT

By ALBERT E. BLASER

THRILLED with anticipation and delighted with their presence the good people from Switzerland and southern Germany turned out in great numbers to greet President Heber J. Grant and Elder Richard R. Lyman on their visit to the Swiss-German Mission.

July 2nd was really a gala day for Bern, the capital of Switzerland. Here the party was well received by Saints and friends. Newspaper photographers and reporters from leading papers were granted interviews. The dinner at the home of District President Walter Ruf was served by sisters wearing native Swiss costumes.

The evening services were well attended, the commodious hall being packed to capacity. All were especially pleased with the personality of President Grant and the convincing address he delivered.

"It has been about thirty-three years since last visiting this land," said President Grant to a group of interested visitors who had gathered about him at the station in Basel (Switzerland).

The following morning being Sunday, July 4th, brought with it many surprises. Twenty Gleaner Girls, each dressed in white, assembled to surprise their guests as they came to the breakfast table. They sang several folk-songs. Their visitors were each given a fitting present representative of Switzerland. At ten o'clock over three hundred people crowded into the church to catch the words of their much beloved prophet.

President Lyman was much stirred by the singing of the "Hosannah Chorus" by the choir. "You may remember," said he, "that when I was here five months ago you sang that chorus so effectively I had it repeated in the same meeting."

Brother Joseph Anderson, who some twenty-odd years ago fulfilled a mission in Germany and Switzerland, spoke in the German language, telling of his delight upon returning to this goodly land.

Mission President Dr. Philemon M. Kelly stated: "I am not deeply concerned as to how Adam was created, but I am assured of the fact that he was here as the first father of mankind; that he was taught by

the Father and that we are his descendants. Today we are in the presence of his anointed prophet."

THE OPENING words of President

Grant as he stood up to address the eager-listening, awe-inspired audience of Swiss and German people, were: "I am very sorry that I could not understand what Brother Anderson and Brother Kelly said. You know we do not like to hear our names used and not know what is being said." Many Saints had waited long to see and to hear a prophet of the Lord speak, and as President Grant spoke and explained the simple truths of Mormonism, relating some of his life-experiences, a strength and power were felt which testified that he was indeed speaking in the name of the Lord Jesus Christ.

"I am very happy indeed that in the providences of the Lord I am permitted to be here to meet with you people. My passage on the steamers has been engaged three different times, and each time something intervened so that I could not come. I told my folks that I would not expect to get here until I was on

the Atlantic ocean. I can hardly hope that I can come here again, but I certainly do hope that I will. It is ever a pleasure to me to meet with any of the Latter-day Saints in any of their gatherings."

In concluding his remarks, President Grant bore a burning testimony to the divinity of this work. "With all my heart and soul I thank God for the Gospel of Jesus Christ, and I pray God to help me and you and every soul that is a member of the Church so to live that our examples of honesty and integrity will cause people to investigate the truth. I thank God that He did appear to the boy Joseph Smith, that He did introduce His Son to him, and that we have the truth."

Tuesday, July 6th, was a day long to be remembered at Zurich. A delicious meal was served at the home of District President Edward Feh. The afternoon was enjoyed with the missionaries in a motor boat ride on the Zurich lake. Lunch among the trees in a Swiss setting added to the occasion.

The evening service was very impressive. Saints and friends from



Upper left, front row: Hugh B. Brown, Dr. Richard R. Lyman, President Heber J. Grant (speaking), Max Zimmer (interpreting), and Joseph Anderson.

Upper right: Swiss children in native costume presenting flowers to President Grant.

Lower left: Pres. Grant and Dr. Richard R. Lyman at the Monument to the Heroes of Lucerne (Liege, Belgium), June 26, 1937.

Lower center: At mission headquarters in Basel, Switzerland, front row, left to right, Joseph Anderson, Hugh B. Brown, Richard G. Smith; back row, left to right, Dr. Philemon M. Kelly, President Heber J. Grant, and Dr. Richard R. Lyman.

NOTICE

To all M. I. A. Executives and Era Directors and Workers:

Campaign material is now being mailed.

Your organization should be complete and your campaign plans carefully laid out so that the Era's fortieth anniversary year may be the most successful in Era history.

Era week—October 10 to 17. This year's goal: An Era in every home.

See the Blue and White Field Folder for complete details.

great distances crowded into the large auditorium. A fitting program of music and song interspersed the speakers. Again President Grant won the hearts and admiration of his audience. All felt the sincerity of his testimony and the power of the divinity that accompanied him. His blessings were commensurate with the occasion.

During the week spent in Switzerland President Grant and party took a trip through Interlaken and the Alps. Lakes! Forests! Alps! Interlaken! On the opposite side of the valley, and towering above all else, one sees the Wetterhorn Group. To the left the Engelhorn, followed by the mountains of the Grimsel and Trift regions. To the right, the eye wanders over lower ranges and alpine pastures to the Lake of Brienz lying in the depths below. Space and freedom act as a restorative for mind and body.

It was here in this little republic of Switzerland, nestled in the mountains in the center of Europe, that the Saints bowed low their heads in gratitude that the Lord had sent a prophet in their midst to encourage them in living the Gospel. Surely beautiful Switzerland presented her balmy days to receive him. Saints and friends have drawn nearer the truth because of having seen and heard him. All wish him a pleasant journey and *Auf Wiedersehen*.



Photograph by Norman Smith.

BROTHER AND SISTER EARNSHAW, HUSBAND AND WIFE, WHO ARE STAKE "ERA" DIRECTORS FOR THE Y. M. M. I. A. AND THE Y. W. M. I. A., RESPECTIVELY, IN SALT LAKE STAKE, PHOTOGRAPHED AS THEY OBSERVED THE "GROWTH" OF THEIR "ERA TREE."

THE "ERA TREE"

A UNIQUE FEATURE OF
SALT LAKE STAKE'S
SUCCESSFUL ERA SEASON

CONCEIVED by Brother and Sister

Harry Earnshaw, painted by Norman Smith, and enthusiastically backed by the loyal and official family and membership of Salt Lake Stake, from the Stake President on down, the "Era Tree" was one of the most unusual features in the entire Church during the past successful year.

Each of the branches on the tree represents one of the thirteen wards of Salt Lake Stake. Each leaf represents an "Era" subscription. The tree at first was painted barren, without leaves. As subscriptions were turned in by ward Era directors, leaves were added to the branches.

The tree was painted on an ordinary window-shade of neutral color, so that it could be quickly rolled and unrolled and easily carried from place to place. It was displayed in conspicuous places in each of the wards and was shown also at many stake functions. Wards with barren or near-barren limbs were thereby voluntarily stimulated to make their branches bring forth leaves, until every ward in Salt Lake Stake produced its quota in this missionary endeavor and made of the tree a thing lovely and symmetrical.

The "Era Tree," displayed at the June Conference, will undoubtedly be adopted by other stakes who wish to have their wards contribute to the "good tree that beareth good fruit."

MORMON MISSIONARIES IN THE MEISSEN CAST

By ELDERS RULON BLUNCK and JOHN T. CARDALL

IN THE city of Meissen, Germany, this year, the N. S. *Kulturgemeinde* is sponsoring a gigantic production, "Das Tor im Osten" (the Gate in the East). It is an age-old story dealing with the founding of the city of Meissen, which to date is 1008 years old. The principal characters in the play are famed here in Germany for their ability to grasp and hold the attention of the people. A production of the highest type, it is attracting thousands of people from all parts of Germany. Special boats, trains, and busses are being chartered to bring groups of people from all Europe to this city of Meissen where Albrechtsburg, the ancient castle of the first king of Saxony, stands so stately and majestically on the highest point in the city.

It is in the courtyard of this historic palace that this enactment of time takes place, giving it the air of realism. One's thoughts go back one thousand years, and dwell with the kings and queens of old as this wonderful story unfolds.

It was through this play that two Mormon missionaries found an ideal way of giving their message to the people. As are all missionaries, these boys were looking for ways to bring the Gospel of Jesus Christ before larger and more educated groups; to find friends who have interest enough to listen to their teachings.

These missionaries, Rulon D. Blunck, Rexburg, Idaho, and John T. Cardall, Salt Lake City, obtained parts in the cast of this production, the cast for which numbers over five hundred people. With this goal reached, they immediately set up plans for bringing the Gospel before the entire group. In small groups of five to ten people they associated, forming new friends, and gaining stronger confidences. After having established friendships in this manner they told who they were and what they represented. They passed out tracts by the hundreds, and also many invitations to their meetings. In a short period of two days the people were talking about "the two American Mormon missionaries playing with us." People on the streets began to recognize



SHOWING "KING HEINRICH" (ON THE HORSE) IN A TENSE MOMENT OF THE PRODUCTION.

them with the German Reich salutation, "Heil Hitler," and invitations into homes became more numerous.

Following this advantage, these Elders created further interest with illustrated lectures on pioneer life and scenes. So in Meissen, Germany, the birthplace of our great teacher, Karl G. Maeser, the work goes on, seeking new heights of endeavor.

Ada Mohn-Landis Contest 1937

THE National Woman's Christian Temperance Union conducts, through the generosity of the late Mrs. Ada Mohn-Landis, prize contests to secure original material, suitable for platform readings, encouraging abstinence from liquors.

The general theme of the 1938 contest is: The Value of Total Abstinence from Alcoholic Drinks, as related to: business efficiency; health; citizenship; civic welfare; success in sports and athletics; safety, in traffic and elsewhere; social life; spiritual life—the theme to be developed along any one of the lines indicated. Two classes of manuscripts are desired:

1. Senior declamations for recitation by adults and youths. Maximum length, 1,000 words; minimum, 750 words. First prize, \$40.00; second prize, \$10.00.
2. Junior declamations, for recitation by boys and girls under high school age, but not for small children. Maximum length, 600 words; minimum, 400 words. First prize, \$40.00; second prize, \$10.00.

The general rules of the contest are as follows:

1. A contestant may submit any number of declamations, but each must be a separate entry.
2. All manuscripts must be typed, double-spaced, with liberal margins, and on only one side of the paper. The number

JOSIAH QUINCY ON "THE PEARL OF GREAT PRICE"

... "And now come with me," said the prophet, "and I will show you the curiosities." So saying, he led the way to a lower room, where sat a venerable and respectable-looking lady. "This is my mother, gentlemen. The curiosities we shall see belong to her. They were purchased with her own money, at a cost of six thousand dollars," and then, with deep feeling, were added the words, "And that woman was turned out upon the prairie in the dead of night by a mob." There were some pine presses fixed against the wall of the room. These receptacles Smith opened, and disclosed four human bodies, shrunken and black with age. "These are mummies," said the exhibitor. "I want you to look at that little runt of a fellow over there. He was a great man in his day. Why, that was Pharaoh Necho, King of Egypt!" Some parchments, inscribed with hieroglyphics were then offered us. They were preserved under glass and handled with great respect. "That is the handwriting of Abraham, the Father of the Faithful," said the prophet. "This is the autograph of Moses, and these lines were written by his brother Aaron. Here we have the earliest account of the Creation, from which Moses composed the First Book of Genesis. . . . (Figures of the Past, by Josiah Quincy, pages 386-387.)

of words should be given at upper right-hand corner of the first page, and the class for which intended.

3. Each entry should include four items:
 - a. Three copies of the manuscript (two may be carbon).
 - b. One sealed envelope, bearing on the outside the title of the declamation, and the class entered, and containing:
 1. A sheet of paper with the same title and the name and address of the writer.
 2. A stamped and self-addressed envelope with sufficient postage for return of manuscript.
4. Manuscripts should be marked with name of the class for which they are intended, and mailed with postage fully prepaid, to Landis Contest, National W. C. T. U., Evanston, Illinois.
5. The contest will close Thursday, March 31, 1938, at 5 p. m. Manuscripts must be received before that hour to be considered for prizes.

Full particulars for the contest will be mailed to all who send a stamp with the request.

Since Latter-day Saints are particularly interested in the maintaining of temperance standards, this should offer an unusual opportunity for helping a good cause. The presentation should be made, naturally, from a positive presentation of the advantage of total abstinence, rather than from the relating of stories of horrors resulting from the use of alcoholic drinks.

Illinois Yields Church Documents

(Concluded from page 565)

Petition writ of Habeas Corpus
Joseph Smith Bankruptcy Paper.
Joseph Smith petition.

Bond for deed and deed to property from
Isaac Hale to Joseph Smith, Jr.

Warranty deed from Willard Richards
to Joseph Smith, Jr.

Objection to Joseph Smith's discharge
in bankruptcy.

And so there come back to the Church of Jesus Christ of Latter-day Saints a few more of the cherished possessions that were left fifteen hundred miles behind nearly a century ago when mob violence, lawlessness, and intolerance drove a people into the Western wilderness for their religious convictions—out of which wilderness they have since emerged, "mighty and strong."

THE BRITISH CENTENNIAL PAGEANT IN THE SALT LAKE TABERNACLE

By JAMES H. WALLIS

AN INTENT audience filled every inch of space at the Tabernacle, Sunday evening, August 1, on the occasion of the one hundredth anniversary of the introduction of the Gospel in Great Britain. Missionaries who had served in the British Mission, and converts to "Mormonism" from that country, were in evidence throughout, and before the hour of commencing the program had an opportunity to exchange felicitations with each other.

W. Jay Eldredge, president of the British Mission Association, conducted the program, and Elder George F. Richards of the Council of the Twelve, and former president of the European Mission, offered the invocation. The pageant which followed portrayed the organization and history of the British Mission for its first ten years in ten colorful tableaux. Above the rostrum, a large screen had been provided, upon which were flashed portraits of a number of prominent Church leaders, past and present, who were natives of England, Ireland, Scotland, and Wales, together with pictures of the places in which they were born. Then there were pictures of notable scenes in British Missionary history.

The pageant consisted of ten colorful tableaux, depicting the most dramatic and outstanding episodes of the early history of the British Mission. The final tableaux por-

CHANGING ATTITUDES

By ELDERS MARION HUGHES and MITCHELL V. LILLYWHITE

HAVING had the privilege of laboring in the vicinity where President Rudger Clawson and Elder Joseph Standing were at the time of the tragedy in which Elder Joseph Standing was shot down by the mob, we find a somewhat different attitude towards the Mormons today.

An account of this tragedy has been given in a number of the Church publications lately, so we thought it appropriate to tell the feeling of the people in this neighborhood towards the Church today.

The following brief comment is taken from the diary of Elder Mitchell V. Lillywhite.

Thurs. February 11, 1937.

It was cold and windy this morning as Elder Marion Hughes and I left Austin Harmon's home, a member of the Church with whom we had spent the night previous.

After walking six or seven miles over the frozen ground, we finally reached the



ELDERS MARION HUGHES and MITCHELL V. LILLYWHITE.

home of William Emmett, a brother-in-law of Brother Harmon, but who was not a member of the Church. Instead of getting a cold reception, they were very glad to see us. The Elders had never visited their home during the eight years they had been married. Mr. Emmett said he had always wanted to meet some Mormon Elders and hear them preach, but had never had the privilege. He begged us to stay with them and hold a meeting that night. We told him we had left our grips at Harmon's, but he said he would take us in his car to get them.

After dinner Mr. Emmett took us back to Harmon's to get our grips. The wind had quit blowing and it was somewhat warmer, and Brother Harmon had two children ready for baptism, so we suggested that they let us baptize them. It was nearly sundown when the two children got home from school, but as soon as they got there we all went down to a little branch creek and there in the ice cold water baptized them. Mr. Emmett was very much impressed.

The family were out looking for us when we got back to Emmett's, thinking we had had a breakdown. We had cornbread and gravy again for supper, but knew it was the best they had, and felt very thankful for it.

Four men came to the meeting tonight, one a Baptist Minister, who had walked three or four miles to hear us. None of them had ever heard a Mormon preach. . . . Afterwards each one there asked us to come and stay with him. The Baptist Minister said if we couldn't stay with him this trip, to be sure and spend two or three days with him the next time we were in that community. . . . The preacher gave us an invitation to come and preach in his church any time we happened to be in this part of the country again, and if we will write ahead he will see that we have a large crowd. One of the other men, with tears in his eyes, said for us to remember him in our prayers.

Mr. Emmett is the superintendent of the Baptist Sunday School there. . . . He also said he had the best team of mules in Whitfield county, and that he would give them to anyone who could find him a preacher of any other denomination who would practically break the ice to baptize a person, and sit down to cornbread and gravy and seem to enjoy it as much as if it were a fine meal.

If President Rudger Clawson were to visit the community today, where the tragedy of 1879 took place, he would find a much different attitude among the people.

trayed the marching of British emigrants across the plains of Utah.

At the conclusion of the pageant, David O. McKay, second counselor in the First Presidency of the Church, in a brief and impressive address, recounted the sacrifices and hardships of the first missionaries, and the marvelous results of their labors under the blessings of the Lord. He attributed their phenomenal success to sincerity, inspiration, and courage.

The benediction was pronounced by Dr. John A. Widtsoe, of the Council of the Twelve, and former president of the European Mission.

The pageant was written by Wendell J. Ashton, a former missionary to Great Britain, and a former associate editor of the *Millennial Star*. It was directed by Mrs. Josephine M. Goff. Glen Shaw was the narrator; Albert W. Southwick, musical director; Frank W. Asper, organist; Elder Charles A. Callis, general chairman, with Wendell J. Ashton, W. Jay Eldredge, and Gordon B. Hinckley, members of the Committee. Descendants of the pioneer European missionaries played the leading roles in the pageant.

Girl students of the University of Utah, in costume and with flags, represented the English, Irish, Scotch, and Welsh countries where the Gospel was first introduced.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE
COUNCIL OF THE TWELVE—EDITED BY JOSEPH FIELDING SMITH

GENERAL INSTRUCTIONS

FOR PRESIDENCIES OF PRIESTHOOD QUORUMS

FOR THE benefit of newly appointed officers in the quorums of the Melchizedek Priesthood, the following instructions are repeated. The Handbook is out of print and a new edition is in course of preparation. There should be in the files of each quorum of the Priesthood a complete set of the bulletins which contain in detail the instructions which have been given from time to time for the guidance and conduct of Priesthood quorums. A copy of the Handbook should also be in these files. It appears, however, that there has been neglect of this important matter on the part of many of the quorums, and letters are constantly being received asking for instructions which these publications contain. Some of these questions are here answered, repeating what has already been published in the Handbook:

THE QUORUM

Defined: A quorum of the Priesthood consists of a specified group of men, holding the same office in the Priesthood, organized for material, betterment and for the advancement of the work of the Church.

Membership: Every person holding the Priesthood should be enrolled and received as a member of the appropriate quorum having jurisdiction in the ward, or stake, in which his Church membership is recorded.

A certificate of ordination, which is given to each member, should be carefully preserved by the person ordained and when necessary should be presented to the proper authority as an evidence of his ordination. Upon this evidence, and when moving and being received into another ward, the holder of the certificate should be admitted to membership in the quorum in the ward or stake where he resides. If he has no Priesthood certificate, but the recommendation on his certificate of removal from one ward to another names his Priesthood, it should be accepted as evidence that he holds that office, provided there is no evidence to the contrary. When a person holding the Priesthood removes from one ward to another and is accepted as a member of the ward to which he moves, it becomes the duty of the ward clerk to notify the president of the quorum of the arrival of this person.

When a member holding the Priesthood becomes a member of a ward, the proper quorum officer having jurisdiction should look after him and see that he becomes enrolled in the quorum.

It is the duty of the secretary of a High Priests' or Elders' quorum to prepare certificates of ordination and to have them signed by the proper officers, presented to the ward clerk to be entered upon the ward record, and then delivered to the persons

in whose favor they are issued. Certificates of ordination for Seventies are issued by the First Council of the Seventy.

Should a quorum withdraw fellowship from one of its members, a report of the action of the quorum should be sent to the bishop of the ward. (*See Gospel Doctrine*, pp. 207-208).

Purpose: A main purpose of a quorum of the Priesthood is to help every individual member of the quorum, and his family, to attain a condition of thorough well being in body, mind, and spirit. Every need of a man holding the Priesthood should be the concern of the quorum to which he belongs.

Another important purpose of a quorum, closely connected with the personal welfare of the members, is to help the Church itself in the accomplishment of the divine duties imposed upon the organized body of Latter-day Saints. The members of the quorum should be developed to understand and to perform the work in which the Church is engaged.

Quorum Presidency: For the special duties and authority of the presidencies of the various quorums, see *Doctrine and Covenants*, Sec. 107.

The quorum presidency are the responsible directing officers. All committees are appointed by and responsible to the quorum through the presidency. The presidency must find ways and means by which they are in touch with all the work of the quorum. They should attempt to make personal calls upon every member of the quorum, at least once each year.

An indispensable requirement for the success of a quorum of Priesthood is a regular meeting of the quorum presidency. The secretary also should attend this meeting. Matters relating to the duties of the presidency of the quorum should be freely and frankly considered, no one feeling hindered or inhibited in the expression of his views. A unity of opinion and especially of action on quorum matters should be arrived at before they are presented to the members concerned.

The presidency of a quorum is responsible for the conduct of the affairs of the quorum. It is from this body that the inspiration for the progress of the quorum should come.

A regular order of business and the outlines provided should be carefully followed.

Quorum Secretary: All records of the labors and findings of the several committees should be placed in the hands of the quorum secretary. By him they should be arranged, digested and presented in accordance with the wishes of the quorum presidency. The secretary should act as the custodian of quorum records and keep accurate minutes of all regular meetings.

COMMITTEES

The general plan of the Priesthood provides for the appointment of the following four committees: 1. Personal Welfare. 2. Class Instruction. 3. Church Service. 4. Miscellaneous and Social.

Each committee should consist of several members. The members of the quorum presidency are ex-officio members of all committees. One member of the committee may be appointed secretary, another, chair-

man. Sub-committees may be appointed to look after special features of the work. Standing committees should have regular times for meetings, and as far as possible every member of the quorum should be assigned to one of the committees.

Personal Welfare Committee: It is the duty of the personal welfare committee to become acquainted with the character and attitude of quorum members so far as these relate to the advancement of quorum ideals. It is not the prerogative of this committee to inquire into private matters which concern only the individual member himself.

The committee should have in hand:

1. A complete list of quorum or group members.
2. The number who keep the Word of Wisdom.
3. The number who are true tithesayers.
4. The number who have paid some tithing.
5. The number who are non-tithesayers.
6. The number unemployed.
7. The number who can render service to the quorum and to the Church.
8. The names of those who are incapacitated to render service.
9. The names of those who are unable to attend meetings but who could do so if somebody furnished transportation.
10. The committee should know how members on foreign missions and their families are—their needs.

11. Under assignment of the quorum presidency the committee should make personal contact with every quorum member, commending the active, giving strength to the discouraged, awakening renewed desire among the indifferent and slothful, and leading them back to activity in the Church.

Church Activity Committee: It is the duty of the church activity committee:

1. To keep at hand a complete roster of quorum members.
2. To know what each member is doing in a church capacity.
3. To report to the quorum presidency the names of those who are attending to no church duty.
4. To study adaptation of each member to any particular church activity.
5. To become personally acquainted with members, as regards their inclinations and desires.
6. To note, at least quarterly, average attendance of each member at:
 - a. Monthly quorum meeting.
 - b. Sacrament meeting.
 - c. Quarterly conference.
 - d. Gospel Doctrine class.
 - e. Mutual Improvement meetings.
7. To note the number who did not attend (a) a quorum or group meeting in three months; (b) a Sacrament meeting in three months.
8. To be able to report:
 - a. Number inactive because of age, infirmity or sickness.
 - b. Number inactive because of absence from ward or stake.
 - c. Number inactive on account of occupation.
 - d. Number willing to labor but unassigned.
 - e. Number who refuse to render service.

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
for the Month of June, 1937

MISSIONARY ACTIVITIES

1. Evenings or part days spent in missionary work	4,761
2. Hours spent in missionary work	10,575
3. Number of calls made while tracting	9,890
4. Number of first invitations in while tracting	3,015
5. Number of revisits	2,599
6. Number of gospel conversations	9,476
7. Number of standard Church works distributed	282
8. Number of other books distributed	519
9. Number of tracts and pamphlets distributed	13,249
10. Number of Books of Mormon sold	134
11. Number of hall meetings held	168
12. Number of cottage meetings held	406
13. Number of cottage and hall meetings attended	1,862
14. Number of investigators present at cottage and hall meetings	1,560
15. Number of baptisms as a result of missionary work	107
16. Number of inactive members of the Church brought into activity through stake missionary service during the month	187

ADDITIONAL INFORMATION

Number of stakes in the Church	118
Number of stake missions organized	112

MISSIONARIES ACTIVELY ENGAGED

Number of stakes reporting	85
Number of districts	280
Elders	255
Seventies	914
High Priests	191
Women	209
Total	1,569

SPECIAL ITEMS OF INTEREST

Eleven visits in connection with the Stake missionary work were made by members of the First Council of Seventy during the month of June.

Twenty interviews with Presidents of Stakes and Stake Mission Presidents were held in the offices of the First Council during the month of June.

The First Council of Seventy,
By Rulon S. Wells.

COMMENTS FROM THE STAKE MISSIONS

"Our missionaries are conducting a weekly class at a local C. C. C. Camp. The captain has applied for baptism, and many fine contacts have been made with the boys."—President James Houston of the Big Horn Stake Mission.

"Bishop O. Buchanan of Blackfoot 2nd Ward reports an increased attendance of 25% at all meetings since the stake missionaries started to labor in his ward. The tithes and fast offerings have increased."—President Michael Johnson, Jr., of the Blackfoot Stake Mission.

"The Wards where missionary work has been done report increase in attendance at Sacrament meetings, also other meetings."—President James P. Sorenson, of the Malad Stake Mission.

Through the very timely and efficient endeavors of one of our Quorums of Seventy, relief was rendered to the widow of one of the Quorum's members to such a degree and in such a splendid manner that a non-member made inquiry as to the cost of joining the Seventies and affiliating himself with this organization.

Under the direction of the 241st Quorum of Seventy, a most splendid meeting was held in the 12th Ward of the Mt. Ogden Stake of Zion. The meeting-house was filled to capacity and the members of the above Quorum and their friends are to be congratulated on the splendid manner in which this meeting was conducted.

The Yellowstone Stake, through its missionaries and Seventies, have purchased a trailer which the missionaries use in the prosecution of their missionary endeavors in and around West Yellowstone and vicinity. They are undertaking at the present time the establishment of a Sunday School for those who, in the winter time, are practically snow-bound in the tie camps of the region about West Yellowstone.

The Boise Stake Mission is undertaking the establishment of a Sabbath School in the Weiser section of the Stake and will bring about this happy result in a very short time.

In a street meeting in New York, Mr. Edward Atley, the Evangelist, asked for the privilege of speaking and when it was granted him, spoke in support of the Book of Mormon, paid splendid tribute to the Church and its leaders, and testified that he believed the Book of Mormon just as much as he believed the Bible.

f. Number unworthy to serve. (All who refuse to serve, or who are unworthy, should be labored with patiently and intelligently by members of the Personal Welfare, or the Church Activity, committee.)

Class Instruction Committee: The committee on class instruction should deal especially with preparation of lessons and attendance at classes. This committee should see that each member is provided:

1. With current Gospel Doctrine lessons.
2. With a copy of the Bulletin and all other necessary current publications.

The committee should be prepared to cite interesting and helpful instructive references pertaining to the lessons under consideration. These references should be given one week in advance of the lesson.

It is the principal duty of this committee to visit delinquent members with the view of converting them to the need and benefit of participation in class and quorum study.

The class instruction committee should keep informed concerning current events, and present these briefly at the monthly quorum meetings.

Miscellaneous Committee: As the name implies, the duties of the miscellaneous committee include varied phases of quorum activity not assigned to other standing committees.

To this committee are assigned:

1. The social functions.
2. Summer outings.
3. Temple excursions.
4. All other activities not within the realm of the other committees.

The Monthly Quorum Meetings: According to present arrangements, a monthly quorum meeting of each quorum of the Melchizedek Priesthood should be held either during the Sunday School hour, as provided, or at some other hour, on the last Sunday of each month. At this meeting the regular lesson as outlined in the Bulletin should be considered. Time should also be given to the transaction of any quorum activity and business which needs attention.

The purposes of the monthly quorum meeting, which should not be confused with the monthly union meeting or any other gathering, are:

1. To make clear the place of the quorum in the Church.
2. To improve individual standards of living.
3. To consider current events and study Gospel themes.
4. To receive reports of services rendered and to make assignments for the coming month.
5. To foster true fellowship in the Brotherhood of Christ.
6. To set free the spirit that it may be more responsive to the promptings of the Holy Spirit.
7. To become better acquainted with one another, and thereby bury enmity and hard feelings and foster kindness and appreciation.
8. To sense the security that comes from union.
9. To aid one another to become successful in temporal matters.
10. To attend to current business pertaining to the quorum, and to make the group an efficient organization in promoting the Kingdom of God on earth.—S.

AFTER ONE HUNDRED YEARS IN BRITAIN

(Concluded from page 542)

after bearing fervent testimony, drew aside an American and British flag to unveil a bronze plaque commemorating those first baptisms. Other speakers at the riverside services were Presidents Clark, Lyman, Cannon, Brown, Elder Pyper, and Sister Fox.

With such an appropriate beginning, the following three days of the celebration at the nearby city of Rochdale were filled with inspiring and memorable events. After addressing the M. I. A. meeting Saturday morning in Rochdale Branch chapel, President Grant pitched the first ball at the baseball game that afternoon between the Rochdale Greys, a team composed of missionaries, and the Liverpool Caledonians. He also stood at home plate with the Greys to help them sing their traditional "war song," which goes, "... And our baseball team is raring to go ...". The Greys put on their best form to come through with a 16-5 victory and thereby go into a tie for first place in the North of England League standings.

"The Everlasting Doors," a pageant with a cast of 200, depicting the Gospel story from the beginning of time through the present dispensation, was presented in the spacious Rochdale Town Hall Saturday evening. Every one of the thousand available seats was filled a half hour before the pageant was scheduled to start. As a result, hundreds were turned away. Consequently, a "repeat" performance in condensed form was given the following evening.

Nor could the Town Hall accommodate the crowds that attended the three general conference sessions on Sunday. Hundreds listened to the evening services over a public address system which carried the proceedings to the entrance hall, the parking space, and the gardens at the rear of the building.

SPEAKERS at the Sunday services were Presidents Grant, Clark, Lyman, Cannon, and Brown; Elder Pyper, Sister Fox, and Elder Arthur Winter, chief clerk in the office of the First Presidency, who is a native of Britain himself, having emigrated over fifty years ago. Just before President Grant spoke at the evening meeting, Catherine L. M. Horner read a poem, *To President Heber J. Grant*, by Gladys Quayle

of Sunderland. It was awarded first prize in the Centennial Poetry contest conducted by the *Millennial Star*.

Three girls successively presented him with bouquets of twenty-five white roses, thirty-seven red roses, and eighteen yellow roses, representing his age when he became an apostle, President of the Church, and at the present time.

President Grant addressed the missionaries of the British Mission Monday morning and later at an institute meeting. The climax of his visit and the celebration came Monday afternoon at a mass demonstration at Spotland field. M. I. A. members marched in front of a reviewing stand and lined up to form the letters "M. I. A." on the field. From the front line stepped George Laycock, representing the youth of England, who walked to the stand and presented a silk Union Jack to President Grant in behalf of the Church's youth in Britain. The presentation completed, the entire congregation joined in singing *We Thank Thee, O God, For A Prophet*. It made an impressive occasion.

Next stepped William Perry, of Wales, who proudly bore a Union Jack to the reviewing stand and made a similar presentation to President Lyman. James Gemmell in Scotch kilties then marched to the stand to give a flag to Elder Pyper. Ireland came in for its share, when two Irish lasses, Jean B. Cussans of Belfast and Laura Dimler, of Dublin, presented the silk Union Jacks to Sister Fox and President Joseph J. Cannon respectively. For Sister Fox, it was the flag she lived under in girlhood.

President Clark had to return to

London on business Sunday night and was not present at Monday's events. President Grant and President and Sister Joseph J. Cannon were presented with the official pins of the British Missionary Association, which makes them honorary members of the organization.

The activities of the last two days of the conference furnished ample illustration of President Grant's amazing vitality and the excellent health he is enjoying during his travels abroad. Sunday morning he motored from his hotel in Manchester to Rochdale, a distance of twelve miles, attended three conference sessions, being the principal speaker at each, and between the afternoon and evening meetings, went to Rochdale branch chapel, and there, at special services, dedicated the chapel. After attending two meetings and speaking at each, and attending a banquet and the demonstrations on Monday, President Grant rode back to London, an eight-hour ride through holiday traffic.

The final events of the celebration were the M. I. A. sports meet Monday afternoon and the Centennial ball at the Carleton Ballroom.

Perfect weather prevailed throughout the celebration. Although Britain is noted for its abundant rainfall, not a drop fell during the entire four days. The papers of the country evinced considerable interest in the visits of Presidents Grant and Clark and the Centennial celebration. Photographers and reporters were present at the River Ribble services as well as those at Rochdale. In addition, the Associated Press, United Press, International News Service, and Universal Service had daily reports telephoned to their London offices for relay to America.

Undoubtedly, President Grant's visit and the Centennial conference are the biggest events in the Mission since the Gospel was brought to Britain's shores. To see a thousand people in a foreign land listening to the words of counsel and advice from their leaders is indeed an inspiring sight. And thus, as another century in the mission begins, with its opening chapter already emblazoned across the pages, it will ever stand as a challenge to the people of Britain, urging them on to greater achievement and shining as a glorious ideal.

SANCTUARY

By Helen Timpson

I LIKE to feel the splendor
Of the sunrise in the hills;
I like to hear the laughter
Of the dashing, dancing rills.
I like to see the glory
Of a mountain crowned with snow
As it looks with ageless wisdom
On the valley spread below.

I like to smell the fragrance
Of the pine trees after rain,
To hear song birds' glad hosannas
When the sunshine comes again.
I like to know the calmness
Of the flower-sprinkled sod—
For I find that close to nature
I can be alone with God.

Aaronic Priesthood—Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

WARD TEACHER'S MESSAGE, OCTOBER, 1937

RESPECT FOR PRIESTHOOD AND ITS AUTHORITY

TO THE Latter-day Saints has been given one of the greatest gifts ever accorded mankind—the Holy Priesthood—which is the authority given to men, young men, and boys to officiate on earth in the name of God.

It has been estimated that if those holding the Priesthood were distributed among the people of the earth, those with divine authority would equal only about one to each ten thousand of population.

Unfortunately many of those who, by ordination, have received the Priesthood have forfeited its authority and are, therefore, without power or ability to exercise its functions. This reduces the number who hold the Priesthood, and by reason of faithfulness and activity, are with full authority to act under divine approval to an even lower ratio.

To be given authority to act in the name of our Heavenly Father, in even the humblest of callings in the Church, is a privilege and blessing which should be more highly prized than any earthly honors or possessions. Truly the Priesthood is a "pearl of great price," a blessed honor, and a gift which has been bestowed upon an exceedingly small number of the earth's inhabitants.

A realization of the powers and authority of the Priesthood should imbue every person holding it with deep respect for its sacred responsibilities. This realization should cause every person holding the Priesthood so to order his life that this great privilege shall not be forfeited, or that the glorious blessings which its full enjoyment brings shall not be withdrawn.

Those who are not privileged to hold the Priesthood, this blessing being reserved for male members only, but who are helpmeets, companions, and associates of those who do, should manifest the same respect and reverence for this great gift from God, which blesses male and female alike through its ministrations and its operations in the Church.

We are a blessed people. We should make every effort to retain our blessings and privileges by respecting the Priesthood of God, which is the ultimate source, not only of all our gifts and blessings, but of our very existence.

THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

DRINKING NOT SO SMART NOW

A RECENT editorial in the *Salt Lake Tribune* gives a heartening view of the liquor situation. It is commended to all who think that the use of liquor gives them social standing. It reads:

"Now the socialites seem to be frowning upon the drinking habit there may be hope for a decrease of intoxication. As long as boys and girls thought it was smart they guzzled until some revulsion of feeling became inevitable. In metropolitan circles, and in most large cities, where fads and fashions originate to be copied by small town imitators, cocktail parties have been the rage for a long time, and drinking has become so common that the elite are putting the ban of disgust upon the habit.

"According to press reports from New York, society leaders, social secretaries, and pace-makers have decided that 'men who get drunk at coming-out parties this year will find themselves blacklisted and not invited again.'"

A MISSIONARY'S EXPERIENCE

A MORMON Elder, Hyrum Smith, son of Bishop David A. Smith of the Presiding Bishopric, sends an interesting observation regarding the Word of Wisdom and its observation, or lack of observation, as it affects human life:

"Monday morning we went through the largest Mental Hospital in Germany. It covers 1,200 acres and it has 8,000 patients and 4,000 workers, doctors, etc. To go through such a place is a wonderful testimony for the Word of Wisdom. I asked the doctor there what was the greatest cause of insanity and mental sickness. He said, 'That is very easy, my friend, 70% of the people are there directly or indirectly because of alcohol.' Just think of it, 70% of these 8,000. He added: 'It doesn't make any difference how strong or in what form, alcohol is the greatest enemy that man has. It doesn't make any difference whether it is a glass of beer or a glass of whisky or a glass of wine; one glass of any of them could do the job.' He said further that such a strain on the body put a strain

on the brain which destroys certain tissues that can't be replaced. When such a person has been drunk he can never be so intelligent again as he was before he drank the first time; every drink he takes will destroy that much more of his body, and no good can come from such a thing. Most of the other 30% were there because of sexual diseases and a very few were there because of accidents. To keep the average patient from the time he is brought to the hospital until he is dead costs the taxpayers enough to build a two family country home with de luxe equipment."

TOBACCO SAVINGS PROVIDE A TRIP ABROAD

ADDED to the physical toll tobacco takes from its devotees, is the money toll, the positive waste. A recent news item emphasizes the advantages a non-user of tobacco has over one addicted to its use. The item reads: "Back in 1908, Prof. W. T. Runzler of the University of Utah faculty decided on a trip to Europe. Finance was a problem. Thinking of acquaintances who used tobacco, he decided to finance the tour by saving each day the amount individual associates were spending for cigars and cigarettes.

"Accomplishing this objective Dr. Runzler is now planning his twelfth trip to Europe." When tobacco money reaches sums sufficient to finance trips to Europe it is evident that the reference to "temporal salvation" in the Word of Wisdom deserves serious consideration.

CORRELATION PLAN TO BE GIVEN RENEWED EMPHASIS

THE Aaronic Priesthood Correlation Plan, which has been responsible for bringing thousands of boys and young men into activity in the Church, is to be given renewed emphasis beginning with the fall season. Conventions with groups of stakes meeting together will be held as rapidly as possible over the Church. Stake conventions have already been held in New York, Chicago, and Big Horn stakes in connection with other gatherings. The enthusiasm with which the new phases of the plan have been received is reported to be most gratifying.

Under the new plan special stress is being given to the plan of organization which limits the membership of stake and ward correlation committees to those actively engaged in supervision of boys and young men of Aaronic Priesthood ages and the necessity for monthly meetings of all stake and ward committees. A number of stakes have already adopted the new plans and report satisfactory progress.

ORGANIZATIONS SHOULD BE COMPLETED NOW

It is urged that stake and ward Aaronic Priesthood officers immediately check all organizations and fill vacancies in preparation for the fall and winter work. All quorum members should be supplied with lesson manuals and the order of business outlined should be followed in each meeting.

THE LOG OF A EUROPEAN TOUR

(Continued from page 533)

watched these Mormons and I suppose wondered what was the reason for this gathering.

One of the Elders led the group to the various points of interest where one hundred years ago our missionaries lived and held their meetings. The cockpit, the obelisk, and the home where they lived were all pointed out. The pilgrimage continued out over the River Ribble. Father and Brother Clark and a few others were taken by auto to the spot. Here again for a few minutes there was more hand shaking and visiting. Then the service began. President Joseph J. Cannon was in charge and the Millennial Chorus furnished the music.

The congregation joined the Chorus in singing "Lo, on the Water's Brink We Stand," and "An Angel from on High." Other numbers were by the Chorus.

There in the open, on the bank of this quiet river, the brethren rehearsed the events which led up to the first baptisms at the place we were standing.

They spoke of the call by the Prophet Joseph Smith to Heber C. Kimball and the other brethren, of the great harvest which was reaped in the British Isles, of the fifty-two thousand who had emigrated to America, and of the other thousands who had remained to build up the branches in their home land. Father unveiled a bronze plaque which is to commemorate this event. For the present it will hang in the North London Chapel. Sister Fox told of her early life in England, her trip across the plains, and of her homecoming now. She had been to her home town which she left when but a girl of about 7 years; here she had found many of the old landmarks she had held in her memory all these years—the old rope yard, the street where she lived, the iron lady in the garden of the wealthy land owner whose estate was near by, and the lake with the swans swimming on it—the swans were still on the lake.

The brethren call on the people of these Isles to assume their responsibility and reminded them that theirs was the great task of teaching the Gospel by precept and example to this nation.

After the meeting the people found their way back to their lodgings, and to the Rochdale L. D. S. Chapel, where the Elders had established a bureau of information

and were helping each one find a place to stay and get his meals.

Saturday, July 31st.

GENERAL registration was continued today. When we arrived at the town hall this morning in time for the first meeting, it was quite filled with new people who had just arrived from London and intermediate points and from Scotland, Ireland and Wales. There were also several who have come over from Germany. Many of them had ridden all night in busses; others had ridden their bicycles, and still others had come by train or car. One of Brother Joseph J. Cannon's boys, wearing his scout uniform, had arrived almost as soon as his father. He had gone out on the road and been picked up by an officer of the Royal Air Corps who took him 168 miles. By this time he was on the moors and it was getting late and he was beginning to get a little nervous when a large Rolls Royce auto came along, stopped, and the driver, Dr. Kurrie, invited him to ride and asked him where he was going. Bryant told him he was a Mormon making his way to Rochdale for the conference. Dr. Kurrie took him to an old hostelry where, as Bryant expressed it, he had one of the best dinners of his life. Then the gentleman invited him to stay with him during the night and was arranging to have his chauffeur take him on when a chance for another ride came along. Bryant arrived in Rochdale as soon as those who took the train and had made it on six pence, one banana and one bun being the extent of his purchases.

Time for meeting arrived. Father, Brothers Clark, Brown, Pyper, and Cannon with Brother Ray Russell, who lead the singing, and the six members of the General Board of the Y. W. M. I. A. were on the stand.

Brother Cannon conducted under the direction of father. There was an opportunity given to the women to express themselves and Sisters Fox, Cannon, Beesley, Bennett, Nicholson, and Clawson all spoke. They all expressed gratitude that their parents came from this land and bore fervent testimonies.

The brethren also spoke briefly. The Millennial quartet sang very beautifully, "I think when I read that

(Continued on page 589)

L. D. S. Training Pays!



When the School Bells Ring this Fall....

Will you have to stand aside and see your former classmates go on without you?

You can keep pace with them!

The booklet, "Planning Your Future," will tell you how. May we send you a copy?

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THE MISSION OF THE SEMINARY *By William C. Smith*

Principal Snowflake L. D. S. Seminary

THE PURPOSE of the seminary is to establish and to increase faith in the Gospel of Jesus Christ. This does not mean a narrow dogmatic belief which can only see a set pattern of religious restrictions, but a working understanding of God's universal plan. The seminary has the responsibility of laying foundations of knowledge that will help the youth of Zion properly to evaluate the experiences of life and this in terms of faith in God. There is greater need for this development now than in the past.

We are living in an age of tremendous change and upheaval in every line of human endeavor. Among the factors affecting this change and upheaval may be listed: intellectual freedom, which in some cases amounts to instability; scientific research, the gateway to understanding the principles of creation, but which must be approached with intellectual balance; religious skepticism with its attendant challenge to faith in Deity; moral laxity, not to say degeneracy; financial distrust with its suffering; and lastly, political chaos, both national and international.

This spirit of unrest is distressing to the youth of today. Their intellectual pride makes them want to be abreast of the times. Deep down in their hearts they desire to uphold the religious and moral ideals of their homes and Church. If they can be brought to see that there is no conflict in these two points of view—that an open intelligent attitude will harmonize every apparent conflict—their soul growth is assured.

Our age is comparable to the great Grecian age. It is outstanding in what the Greeks called culture and what we call scientific development. Greece decayed. What will our intellectual misjudgments, moral degeneracy, political turmoil, national and international greed, and religious breakdown do for our present-day civilization? Will these conditions carry us to the same decline that has come to past epochs of development?

The answer is emphatically in the negative. However, there must be certain factors which will inject stability into the fast-moving tide of advance-

ment. The Church of Jesus Christ of Latter-day Saints is one of those factors and the seminary is among its most powerful agencies. God has promised that His Church shall not be thrown down or given to another people, therefore the importance of the problem of orientation of the youth of Zion in this period of upheaval and unrest. The seminary is the only institution within the Church which is systematically devoted to interpreting the facts technically. This end is achieved by developing certain attitudes. Here young people are given the knowledge that, of all creations, man is the only form created in the order of the Gods, the fact that man as such has the right to use his God-given intellect independently, free from all restraints, but—and which is more important—that he is personally responsible to himself and his associates for the conclusion at which he arrives.

As a guide to the seminary students in their thinking, they are introduced to the great characters of the Bible and to some characters described therein who are not so worthy. The results of the lives of those characters to themselves and to their contemporaries is determined. The students study the messages of the prophets of the past and the history of the Church leaders of today. They read the Bible, the Church works, and other texts written by the best scholarship in the Church; then through open-minded discussions they are allowed to think freely. The great virtue of this method is that the wise teacher allows them—helps them—to arrive at the proper conclusions. Thus fortified they meet the world unafraid, joyously.

INSTITUTE AND SEMINARY LEADERS NAMED

ANTHON S. CANNON, a student for the past two years at the University of Chicago and a member of the Church education system since 1929, has been appointed director of the new Church Institute at Flagstaff, Arizona. Elder Cannon has served in the Mexican Mission for three years and taught in the seminaries at Grantsville, Vernal, and Kaysville. He took his A. B. degree from the University of Utah, his M. A. from Brigham Young University, and has completed his residence work at the University of Chicago for his Ph. D. degree.

Bishop M. Douglas Wood of the Wasatch Ward, Salt Lake City, was appointed principal of the South High Seminary to succeed Merrill D. Clayson, recently appointed president of the Southern States Mission. Bishop Wood will also teach at the Granite Seminary. He has taught at the East and South Seminaries for the past three years. He is a graduate of the University of Utah. Bishop Wood served as district president and mission secretary in the German-Austrian Mission from 1925-1927.

Lawrence Lee of Rigby, Idaho, has recently been appointed principal of the Montpelier Seminary.

Elder Lee has attended the Utah State Agricultural College, Ricks College, and in 1934 received his A. B. degree from the Brigham Young University.

He served as a missionary in Mexico from 1922-1925. From 1934-37 he has served as teacher in the public schools of Nevada and Idaho.

Ellis S. McCallister of Denver, Colorado, has been appointed principal of the Idaho Falls Seminary. Originally from Utah, he received his college education at Dixie Junior College and the Brigham Young University. He received his B. S. degree from the Brigham Young University in 1933. He studied in the field of Educational Administration at Columbia University 1934-35. He has served as teacher in several Utah schools and in 1933-34 taught in the Riverside Church school in New York City.

Roy A. Welker is now returning from his duties as president of the German-Austrian Mission and has been employed as Director of the Snow College Junior Institute at Ephraim, Utah. Elder Welker received his A. B. degree from the Brigham Young University in 1913 and his A. M. from the same institution in 1926. He has been employed in the Church School System since 1921.

Spencer L. Taggart, a student from the University of California, has been appointed director of the Thatcher Institute to function near Gila College at Thatcher, Arizona. Elder Taggart, originally from Lewiston, Utah, received his B. S. degree from the Utah State Agricultural College in 1936. During the last year or so he has studied at the University of California.

(Concluded on page 586)

Mutual Messages

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Secretary

Send all Correspondence to Committees Direct to General Offices

FROM far and near, from missions, branches, and stakes, come glowing reports of achievement in Church activities. In reading of these meetings, socials, and activities in the various sections of the world, we come to appreciate the truth in our Church which can make of all men brothers, united in a common cause.

FROM SACRAMENTO STAKE:

During the months commencing March, 1937, and continuing through May, the Boy Scouts Troop 30 and the "Tru-in-Kin" Bee-Hive swarm of the Roseville Ward, Sacramento Stake, held a contest for attendance at Sacrament meeting. There were nineteen boys and nine girls enrolled in this contest. Five boys and one girl live in Roseville; four boys and three girls live in Lincoln, California, thirteen miles north of Roseville; five boys and one girl live five miles east of Roseville; and five boys and four girls live from five to six miles south of Roseville.

For thirteen Sundays the Bee-Hive Girls went with a percentage of 40 1/9 percent. The boys were close behind with 39 5/19 percent.

At the close of the contest the losing boys gave the winning girls a swimming party and "wienie" roast at the local pool and park, respectively. Twenty boys and ten girls were in attendance. This contest was encouraged by Bishop Lorenzo Roskelley, Scoutmaster Philip J. Birch, and Bee-Keeper Virginia Birch.

FROM THE NEW ZEALAND MISSION:

For many years the large majority of the missionary labors in New Zealand have been with the Maori people, but the time has now come when the president feels the European people warrant the majority of the Elders' time to give them an opportunity to hear the Gospel.

Our Mutuals have been one of the most potent means of contacting the people. Through the M. I. A. curriculum of drama, music, and public speaking, we have found the way to the hearts of many and have brought several into the Church.

Fortunately, new features in the theatres on American basketball have created a great deal of enthusiasm among this people to see the game in action. Knowing of this interest, we immediately contacted the leaders of the Y. M. C. A. regarding the innovation of a basketball league here, and our plan has been successfully carried out in Auckland and is known as the American Basketball League. Other large cities of the Dominion have followed by starting such leagues. Many cities are now asking the assistance of the Elders in coaching their teams.

Since that time we have played before



1. ROSEVILLE WARD, SACRAMENTO STAKE, BOY SCOUT TROOP 30 AND TRU-IN-KIN BEE-HIVE SWARM WHO SPONSORED CONTEST FOR ATTENDANCE AT SACRAMENT MEETING.
2. SWEDISH M. I. A. CONFERENCE: A SWEDISH FARM HOUSE.
3. SWEDISH M. I. A. CONFERENCE: PUTTING THE SHOT.
4. NEW ZEALAND MISSIONARY BASKETBALL QUINTETTE AND PRESIDENT WOODS.
5. SWEDISH M. I. A. CONFERENCE: CLOSING FIESTA, SWEDISH FOLK DANCE.

several audiences, and by special request before the governor-general of New Zealand. We are now to represent the city of Auckland against other cities in an inter-city competition. We have been asked to play one of the other large city's representative team in the Auckland Town Hall, which has a seating capacity of approximately three thousand. So much interest has been created that *The Weekly News* carried a special feature article on the Auckland team.

Although the fruits of baptism are yet small from this enterprise, we have replaced the warped ideas that have long existed in the minds of the people about the Mormons, with friendships and interest in the Gospel.

FROM THE SWEDISH MISSION:

Stockholm, Sweden, "The Granite City of the North," is no small city, but it has no basketball. Efforts to do missionary work through this avenue of approach have lately brought results. After unsuccessful attempts to rent or borrow a hall from the leading public and private gymnasiums in

Stockholm, it seemed that the project was to be grounded from the beginning. At the last moment, one of the schools agreed to give us two hours a week, and a club was organized. Membership in the club included only those who had completed the mission standard of eighty hours' tract-ing each month.

Each player supplied himself with shoes, socks, suits, sweat shirts. Sweden's colors, blue and yellow, were chosen, and *Mormon* was written in large letters across the front of the jerseys.

Two missionary teams were tentatively chosen and regular practices held. The first exhibition game was well advertised and there was a good crowd. The American Consulate came seven strong. Officials from other organizations were also present as well as newspaper men.

An article appeared in a leading Swedish athletic paper about an international basketball tournament to be held at Riga, Latvia. Sweden had no basketball teams, so the L. D. S. club offered to go as her representative. The team was sent to Gothen-

burg to play a match against a team chosen from star handball players. This match was to determine who should represent Sweden in the international tournament. The Mormons won but were denied by tournament officials in Riga because of American citizenship. But that just begins the story.

While in Gothenburg the squad members were treated as royal guests. Two match games were played before appreciative crowds, and three exhibition matches were given for student bodies of leading high schools. On the day of each match, favorable articles with pictures came out in six newspapers of the city, proclaiming to the public, "Mormon Victory," "Mormon Sportsmanship." A leading newspaper with its office in the heart of the city hung the squad's picture in its window along with pictures of England's championship football team.

The largest athletic paper in Scandinavia published an article with the headline, "The Mormons are Welcome to Sundsvall." The thrill the team experienced from this can be more easily imagined than described, for Sundsvall was formerly the center of Mormon persecution. The challenge to play two games was accepted. Stockholm, however, was first given an athletic treat in the form of two well-fought games with the championship team from the crew of the United States cruiser, *Vincennes*. This team had been stationed on America's east coast and had just completed a successful season. Out of twenty-seven, they had lost but one game. Both games ended in favor of the Mormons.

Every newspaper in Sundsvall wrote extensive accounts about the Mormons during the three days they were there. A reporter and cartoonist came to the hotel for interviews and caricatures. The project has proved to be one of the best winners of good will the Swedish Mission has had. Newspapers that before wouldn't sell advertising space now freely and willingly devoted entire columns to the Mormons. People that the missionaries could come in contact with in no other way met and became friends. Press articles and photos have kept the names, *Mormons* and *Latter-day Saints*, before the public.

The Mormons haven't been wholly without publicity before. On June 7, 1937, this article came out in a prominent Stockholm paper, under the headline, "The Mormons on Crusade!":

"Some hundred missionaries have recently left Salt Lake City for Europe. It is claimed that the Mormons consider that the time has now come for their conquering of the world, which shall begin in England, where they hope to win numerous proselytes in certain aristocratic circles which are thought to be especially gullible for all sorts of mysticism. . . . They aim to preach that

(Continued on page 582)



1. Missionary squad who introduced basketball into Sweden.
2. Snowflake Stake Queen and Attendants at Gold and Green Ball.
3. Joynville Branch, Brazilian Mission, Queen and Attendants of Gold and Green Ball.
4. Swarm Day, San Bernardino Stake, Mothers and Bee-Hive Girls at Sherman Institute, Riverside, California.
5. Missionaries laboring in the Danish Mission during M. I. A. Conference of 1937.
6. One-fifth of the congregation of the Danish Mission attending the M. I. A. Conference in 1937.
7. President of Mission Thomas L. Woodbury, his wife, and eldest at Takarna Conference held April 4, 5, and 6, 1937.
8. Original pageant, "From the Manger to the Cross," presented by Naples Ward M. I. A. Sunday School Missionary Class of Uintah Stake.
9. First Swarm of Bee-Hive Girls organized in Denmark, with President and Mrs. Peterson.
10. Blackfoot Stake—Groveand Ward presentation of opera, "Martha."

(Continued from page 581)

their Saint, John Smith, has done humanity an inestimable service by discovering among a North American tribe of Indians the five golden plates which Moses took with him from Mount Sinai, and which by some unknown manner have been taken care of by this tribe of Indians. Shall we admit them to Sweden?"

Compare that article with the following headlines and excerpts won through the basketball program: "The Mormons are Welcome to Sundsvall." "The Mormons Became Public Favorites." . . . "Popular Victory for the Mormons." . . . "Splendid Exhibition of the Latter-day Saints." . . .

The Americans were extraordinarily sympathetic and flashy athletes, and they have done good propaganda for both basketball and their country. "If any one is surprised as to just why the Mormons are here to introduce the sport, it is entirely because they are known as especially good basketball players because of their good physiques. A Mormon doesn't drink strong drinks nor smoke, but lives a completely sound life."

FROM THE DANISH MISSION:

This year's M. I. A. convention in the city of Odense, Denmark, was one of the most successful held here. Many hundreds of strangers gave our Elders an unusual opportunity to preach the Gospel to those who had never heard it before. There were fifty-five missionaries at the opening session. On May 16, at noon, three hundred persons marched to a hotel where lunch was enjoyed. That night the hall was well packed, when the contest between our four big choirs were held.

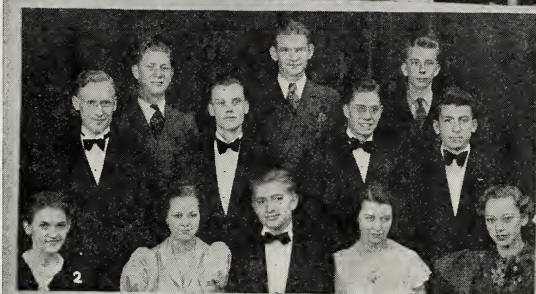
On May 17, at eight a. m., one act plays were given. At one p. m. the entire group boarded a nine coach train to be taken to the famous Danish "Skov." Upon the arrival of this train, occupied by Latter-day Saints, friends, and investigators, an open-air meeting convened. It proved to be one of the high-spots of the convention. At five-thirty p. m., a banquet was served. Following the banquet came the dance period.

All the organizations of the mission are working hard and accomplishing much. The missionaries are doing a wonderful work by bringing scores of fine souls into the Church. All of our meetings are well attended, and the country of Denmark offers its citizens more real freedom and has within its boundaries less depression than any other country in Europe today.

MANAVU MERITS

It is a fair conclusion that when a ward M. I. A. is outstanding it pays particular attention to activities. This was evidenced in the Manavu Ward of Utah Stake during the season which just closed.

To achieve a successful *Era* record has always been an ambition of wards in Utah Stake, but Manavu Ward exceeded its quota with 105 subscriptions



1. Queen and Attendants of Manavu Ward, Utah Stake, Gold and Green Ball.

2. Cast for "So This Is London," produced by Manavu Ward M. I. A., Utah Stake.

3. M. I. A. Banquet for Manavu M Men, Utah Stake Basketball Team, Church-wide Champions of 1937 Tournament.

4. Bee Five Swarm Day, Los Angeles.

5. Cast for "Wild Hobby Horses," presented by the Rochester Branch, Eastern States Mission.

6. Scouts of Troop 15, McKinley Ward, Wells Stake, attended Wigwam for a three day camp. Largest single group of Scouts to attend the Tracy Wigwam.

7. South Sevier Junior Stake Festival, 165 present.

and was the first ward in the stake to do so. It followed this activity by being the first ward in the stake to pay up its entire M. I. A. fund. The prescribed assembly programs were a constant source of interest and those devoted to the dance led to the establishment of a one-hour social dancing class conducted by Mrs. Carma Sandberg, every Tuesday from November 1 until after the Green-Gold Ball for which the ward made extensive preparations.

The ward received Church-wide recognition through its basketball team, a representative group of clean-living young men, who won the Church Men championship with as sound a brand of basketball as has been displayed in the Church tournaments. The team presented no stars, only a group of young men who played together as friends and were interested in each other.

Supplementing a series of one-act plays which had been given in assembly programs throughout the season, the dramatic group in the ward produced *So This Is London*, under the direction of Claude Snow, as the climax to a successful season.

M. I. A. in the Manavu Ward has been productive of opportunity for development and has benefited all those who attended.

FROM THE ARGENTINE MISSION:

Because of the rapid growth of the Argentine Mission, need is felt for more sociability among the members. Representatives from twelve districts of the city of Buenos Aires and suburbs were in attendance at a banquet held in the Liniers hall. The hall was decorated with the traditional gold and green. Three long tables extended the full length of the hall. The banquet was characterized by a spirit of good will and friendliness. Native Argentine talent was displayed and won praise. Organized on a non-profit basis, the banquet was successful and permitted all to attend. The menu consisted principally of Atlantic herring.

At least fifteen percent of the guests were investigators and friends.

FROM UTAH STAKE:

One of the outstanding productions of the stake on the stage this year was presented by the Naples Ward M. I. A. and Sunday School missionary class. The original pageant, "From the Manger to the Cross," was written by Stella Richards. Using appropriate hymns and beautiful costumes, the life of Christ was portrayed in a very effective manner. Elder Israel Heaton directed the music, and Malinda Goodrich was pianist. Forty people participated in three productions throughout the stake. The proceeds went toward the Naples Ward missionary class and the new chapel.

Among the scenes depicted in the pageant were the following: At Jacob's Well, Wise Men of the East, Shepherds of Judea, The Manger, Peace Be Still, Raising the Widow's Son, Triumphal Entry, At the Cross, He Is Risen.

FROM TAHITI:

While Saints were gathering in Salt Lake City for the one hundred seventh annual conference of the Church of Jesus Christ

of Latter-day Saints, a similar gathering was taking place in the South Sea among the seed of Lehi. These faithful Saints boarded small trading schooners for a two, three, or four hundred mile journey to Takarao, the branch where the conference was held. This meant days of seasickness and exposure, but the paramount thought in the Saints' minds was to meet with the mission president and the Saints.

There are no hotels, so the people of each branch were given a house which had been cleaned and held for them. President and Sister Woodbury arrived on a twenty-five ton copra boat, having traveled some 350 miles from headquarters.

President Woodbury had labored at Takarao more than forty years ago, but he was still remembered with respect and admiration by all who had known him. He could still speak the language fluently even after having been away so long.

Conference was held three days; more than three hundred Saints and investigators attended the various meetings. The Takarao Saints did a wonderful work in their efforts to entertain the visitors.

FROM THE SOUTHERN STATES MISSION:

We have just had some very fine Pioneer celebrations. We are particularly happy about one held in the capital city of Mississippi. It was a full day, including picnic, pageant, watermelon slicing, and a parade. It was the parade that thrilled us the most. It proceeded down the main street, which was roped off for the occasion, and was led by a fifty-piece city band and a troop of horsemen carrying the flag. Several wagons, eight handcars, and one hundred and twenty-five people, representing Pioneers, were featured. The stores of the city were closed for an hour, and five or six thousand people witnessed the parade. They declared it to be the finest thing of its kind the city had ever had, and there are only about two hundred Latter-day Saints in the city. Florida also had a big two-day celebration, as did other districts.

We are trying to carry out the whole M. I. A. program as closely as we can, and the people are taking to it very well. They like the idea of doing the same as is done in the Church out west.

FROM THE CENTRAL STATES MISSION:

President Elias S. Woodruff of the Central States Mission has organized a quartet, which is making a good will tour over the mission. The personnel of the quartet is changed from time to time as a member is released to return to his home. As new members come in, they receive training for two or three weeks before going out again.

Through the worthy efforts and able direction of Mrs. Cleo Salisbury, many friends have been made.

The Central States Mission has had this male quartet organized since June of 1936. During this time nine Elders have taken part in this group. During the first ten months of this good will tour, the Mormon quartet gave 66 radio programs, appeared before 81 service clubs, 45 schools, 31 non-Mormon churches, and gave 146 miscellaneous programs before hospital and prison groups, old folks homes, lodges, making a total of 427 engagements. Exclusive of radio broadcasts 55,472 people were met through these appearances.

Ministers of other churches have invited the quartet to present its program to their congregations, thus giving the Elders the opportunity to explain Mormonism to many hundreds of people.

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THE CIGARET "LIFT"

(Concluded from page 551)

result is gangrene, or death of the part affected, so that amputation is often required.

In 1909, a European investigator, Dr. E. Michels, reported smoking as a very important factor in aggravating this disease. In fact, so prominent did he consider its role, that he named the disease *nikotin-arthritis*, and urged the necessity of prohibiting smoking, in successful treatment of these cases.

Published in the *Journal of the American Medical Association* for March 3, 1934, page 436, is a paper by Dr. Saul S. Samuels of New York, in which he quotes Dr. Michel's work and outlines what he considers as the modern and most successful treatment of *thrombo-angitis obliterans*. His lucid statement bears quoting. Parenthetical explanations of terms are the writer's:

"The clinical effects of smoking are demonstrable in all stages of *thrombo-angitis obliterans*. In cases without ulceration or gangrene, persistent smoking produces progressive intensification of symptoms. Walking becomes increasingly painful and difficult. The toes and feet become colder, even in warm weather. Crops of migrating phlebitis [minute spots of near-gangrene showing here and there] appear with greater frequency. Ulceration or gangrene usually ends the picture in these cases in which smoking is persistent, and thus the timeworn, mistaken idea is created that the disease is progressive and hopeless.

"In the ulcerative [breaking down] or gangrenous [tissue death] phases of the malady, smoking produces its most destructive effects. Pain, in these stages, is intensified to such an extent that even the most potent local anaesthetic ointments become ineffectual. A healthy, granulating [healing] ulcer may change its appearance overnight if smoking is resumed. A demarcating [limited and separating from the living tissues] area of gangrene may spread with alarming rapidity with the resumption of smoking. On the other hand, a very

favorable influence is exerted by complete cessation of the use of tobacco. There is usually a spectacular decrease in the intensity of pain. This includes the so-called rest pain as well as the local burning pain present in ulcerated or gangrenous areas. Healing of ulcers is favored and the establishment of a line of demarcation in gangrene is encouraged. From these clinical facts, it is essential to learn the importance of 'no smoking' in the treatment of this disease."

FROM the New York Postgraduate Medical School and Hospital of Columbia University, in 1934, came a paper written by Drs. Irving S. Wright and Dean Moffat. This is published in the *Journal of the American Medical Association*, Volume 103, page 318, and relates to one of those almost magical things which scientists habitually do as a matter of course. With special apparatus, these men studied the rate of flow in blood capillaries, or very minute vessels, in the nail fold of the finger.

Many interesting points appear in their study. They chose only habitual smokers for their subjects. They found that surface body temperature at the finger ends drops an average of 5.3 degrees Fahrenheit from smoking of a cigaret. In some, the lowering of temperature reached as much as 15 degrees Fahrenheit!

They further demonstrated that a definite slowing of the capillary blood flow occurs in these tiny vessels, from nicotine. To quote them:

"In view of the fact that experienced and heavy smokers showed some of the most profound temperature and symptomatic reactions under controlled conditions, we are forced to conclude that, at least in many individuals, habitual smoking does not result in the development of an immunity to the toxins of tobacco smoke."

These doctors found further that the so-called "denicotized" cigarettes were just as active as the others in producing profound disturbances in blood circulation. This is not surprising, since it has been commonly known that "denicotized" is only an advertising slogan. Such knowledge is further supported by the fact that they also conclusively demonstrated nicotine—and nicotine alone—is responsible for these effects in the human body. Other factors in the smoking were by them effectually eliminated from any possible part in their results.

Another striking statement the authors made avers that the length

of time a person has been a smoker, and the number of cigarettes smoked daily, make no difference in degree of effects observed. There is a feeling, born of the observation that the body seems to develop a tolerance for drugs to which it is subjected, that a habitual smoker has much greater resistance to the effects of nicotine than does one recently initiated into the habit. Such a situation seems undoubtedly to exist with regard to opium and its derivatives; but the above studies appear to refute any like notion about nicotine. Drs. Wright and Moffat further suggest that the increased "tolerance" or "immunity" the habitual smoker was thought to acquire, is actually only education to stop when the saturation point is reached, so to speak. That is, the cigaret, cigar, or pipe, is smoked until an individual has almost sufficient nicotine to begin causing symptoms, then the smoke is either discarded or laid aside for a time, until the load has grown somewhat less.

Most of us have watched a smoker light his cigaret, smoke about one-third to one-half of it, then throw it away, only to light another in a short time and repeat the process. According to Dr. Wright and Dr. Moffat, this is a result of the practiced smoker learning unconsciously just where he should stop, to keep from being made actually uncomfortable. It seems he also learns how soon he can again resume; then he lights a new cigaret, picks up the partially smoked cigar, or relights the partly burned pipelod. Naturally, the saturation point varies widely with different individuals.

There is no longer a vestige of excuse for any mature Latter-day Saint to remain in ignorance of the fact that the Word of Wisdom is even more truly a living and vital part of our Gospel of life today than it has ever been. Why? Because now scarcely a single month in any year passes without appearance in world scientific literature of some observation in support of its teachings. In these days, it is not uncommon to hear one, not of our Church, praising the Word of Wisdom; at the same time one hears a self-styled Mormon apologizing for it! Scientists, many of them unaware of its existence, are steadily verifying its teaching, and no true Mormon can but be proud to come of a people whom the Creator thought worthy to receive these temporal truths long before much of science had been applied to matters they specifically deal with.

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NORTH OF THE BORDER

(Concluded from page 548)

Sunday nor does one often see a commercial truck on the highway on this day.

The dominant religion in Eastern Canada is Roman Catholic. In only four provinces of all Canada are they outnumbered by any other denomination. It is in the province of Quebec, however, that they are in the greatest majority. Here they control the religious situation. It is estimated that 86% of the 2,874,000 inhabitants are of this faith and 79% of these are of French descent. Reliable sources estimate that 42% of the entire population of Canada is Roman Catholic.

The religion of the great majority is of a passive nature. The priest or minister cares for their salvation and many do not want to be disturbed in their present religious trend.

IN THIS land of beauty, of freedom, and among this people of culture and refinement and religious devotion the missionary work of the Church of Jesus Christ of Latter-day Saints is progressing. The Gospel message with appeal to individual activity and responsibility is attracting many investigators. Our missionaries have many invitations to speak before clubs of both men and women and many homes are open to them for cottage meetings and fireside discussions. In almost every community there are those who have been to the West and have returned with favorable impressions of Utah and her people.

Thousands listen weekly to the broadcast from the Salt Lake Tabernacle. The fine quality of these programs impresses the people and opens the way for many discussions of Utah, her people, and their religion. We feel that all these things and many others are making the truth more accessible to the individual, and are bringing about a better understanding and crowding out the errors and prejudices of past years. The missionaries feel keenly the benefit of all these agencies and are finding joy and happiness in earnestly trying to teach the truths of the Gospel.

The Saints in the nine organized branches are teaching well the benefits of the Gospel through faithfully living its principles, and the spirit of service and unity is quite marked. These branches are well organized and enjoy the benefits of all the

auxiliary organizations. Local brethren and sisters preside and conduct the organizations very much as they are conducted in the wards in the stakes of the Church. Many of the Saints, however, are so far from these branches that they have no opportunity of meeting with the Saints or of enjoying the benefits of the organizations of the Church. In some places there are only two or three families of Saints. These meet together for Sunday School or cottage meetings and look forward anxiously for the visits of the missionaries. In the main, these scattered Saints are faithful and devoted to the Gospel and earnest in their efforts to live by its principles and to teach its doctrines.

To visit their homes is to see emphasized the wholesome, uplifting influence of the Gospel on the life of the individual who earnestly tries to live by its teachings and to see demonstrated the power of the Gospel to create high ideals, raise the standard of living, create a buoyant happiness and hopeful outlook on life, and give purpose to living.

To be a real missionary in this great land of such varied conditions requires versatility, initiative, a definite knowledge of what to teach, and wisdom in making the approach. The loyalty and earnestness of the missionaries now in the field and their high type of living are impressing many with the benefits of the Gospel they preach and leading them to investigate, to determine what it is that builds lives like those of the Mormon missionaries.

As we earnestly and prayerfully go about our missionary work in this great land we feel to utter the same prayer that the Prophet Joseph Smith gave voice to on his visit here one hundred three years ago: "May God carry on His work in this place until all shall know him."

ANNOUNCEMENT OF M. I. A. SERIAL STORY

Copies of a story written and arranged for telling by Harrison R. Merrill will be mailed shortly to all stakes. If another story is preferred, it is permissible for wards to substitute, provided it is a suitable story for use in Mutual Improvement Associations.

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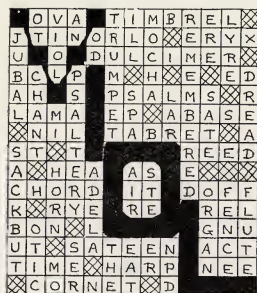
Department of Education

(Concluded from page 579)

where he received his Master's degree this spring.

He has always been an active leader in Church activities, particularly with youth. He spent three years in Czechoslovakia as a missionary for the Church.

SOLUTION TO AUGUST PUZZLE



Career Girl

(Concluded from page 552)

from your pictures in the music journals. I read them, you see."

Sonia studied the man's sun-browned, handsome face, accentuated by the white of his open, flaring collar; his humorous lips; an artist's unruly, thick hair that caught a dark-reddish tint under the sun; clear, casual, gray eyes that seemed to dream a little even as he looked at her. There was a flash of recognition in her eyes as Sonia spoke.

"And you—you're—"

Her companion glanced off into the pines and interrupted, "Wild-rose,—'Indian Dawning'—you've played them, Sonia. I composed them."

"Kent Dowell!—of course. I know now. Your songs are lovely. I've often wished that I could meet you."

Kent Dowell smiled questioningly at her.

"And now that you have—?"

It was Sonia's turn to look away.

The warbled chorus of wood-birds clamored unobtrusively about them and the early sun was just glancing down the blue-green aisles through the pine trees. Musky, wild-earth smells were wafted their way—of wood violets and columbines and the pungent over-scent of the pines.

Kent continued as his hand arched the forest.

"And now that you have met me—know what I like—do you think that you could learn to like it too, Madamoiselle Paganini? Did fate place us both on that train, and put us off together at my special stopping place there, for a purpose?"

ZION AS IT IS TODAY

(Concluded from page 559)

ket; excels in meat packing and grain elevator capacity.

The annual mean temperature of Jackson County is 55 degrees and the annual mean precipitation is 37.31 inches.

No one traveling through the county and observing its many advantages, can help feeling that it is indeed a land of promise.

It is still the land of Zion, and will yet become the very center place of Zion in fulfillment of the prophecies of the Lord. When the Presidency of the Church shall indicate, through inspiration, the land will complete its full destiny, and the temple shall yet be built. We do not know just how soon that will be, or under what conditions, but we do know that since the Lord has

Sonia's dark eyes were alight with emotion as she answered:

"I could love these things you love; your great forest—the wood-birds—the lodge here—and your sweet sister Gracie—even more than my Cremona."

"And your career, Sonia?"

"Oh, I shall have my career, too—you will see—to continue on for the years—and years."

Kent, peering deep into her eyes, was satisfied—sure that he understood the secret of her contentment. Within the week Sonia had sent a telegram to her distraught concert manager in a distant city where she was to have appeared. It read:

"Cancel all concerts. Have permanent engagement here. Please send Cremona.—Sonia."

* * * *

"No—like this, sonny boy—your little fingers on the strings, so—and hold your bow this way. Now play."

Sonia was kneeling patiently beside the roguish-eyed, sturdy son of hers, reveling in his eager interest in the little violin that Kent had brought him.

Wide-eyed, the boy drew the bow across the strings and laughed as the violin responded. The mild sun shining through the lodge window touched the dark waves of his hair with a red glow—the same as Kent Dowell's, who was standing, with his sister, Gracie, smiling down on the boy and Sonia, at the first lesson.

Sonia hugged the boy to her as she looked up, tears shining in her eyes, and declared:

"So, you see, my career continues!"

spoken it, it shall come to pass, for at no time did the Lord change His mind about the destiny of this land. In fact, it is His stated purpose to carry out the designs He originally had in mind.

Even after the Saints had been ejected from the county a hundred years ago, the Lord spoke to them, explaining the reason of their ejection, and saying:

"Let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered. They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—and all these things that the prophets might be fulfilled." (Doctrine and Covenants 101:16-19)

The Outlaw of Navajo Mountain

(Continued from page 545)

the region of Panguitch or Kanab. That sounded good; anyway there should be something worth while at that distance, so Posey started for Lee's Ferry on the Colorado River. He collected a choice supply of blankets as he crossed the Navajo reservation, making sure of a sufficient medium to get the best thing he could find.

Toiling on day after day, he rode from the ferry across House-Rock Valley, over the Kaibab Mountains, over the big stretch beyond it, and entered Utah again near Kanab. He sized up everything he saw under saddles, in harnesses, or in pastures, eagerly anticipating the imposing form of horse which was to carry him in the lead of the coming big stir.

He found it. His judgment of horse-flesh deserved a better cause than the one he represented. What he took to be the invincible combination of his dreams was a black filly, not yet broken to ride. The number of fine blankets he gave for her indicated how much more than the ordinary horse he took her to be

(Continued on page 588)

PRAYER

By Lalia Mitchell Thornton

DEAR Lord, I have no mighty deeds to tell.

I have not won a crown, except of love; But I have made a home, and guarded well Its gates, from all that might a menace prove.

I have not boasted beauty, wit, or charm, I've loved old things, content without the new,

But not a child of mine has suffered harm. And my one lover found me ever true.

Dear Lord, I have small offering to make,

I am not rich in aught save happiness, It was my lot to sweep and sew and bake.

But simple duties have a power to bless, I've missed so much—travel, books, and art.

Yet been content as mother and as wife, And I can thank Thee now, with all my heart;

I've had the things that really count in life.

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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 587)

worth. On her thigh he burned his brand, P S, two letters he thought he had learned, though he generally got them backward. But backward or forward, that brand on the black mare meant she was not for sale, and never under any circumstances to be staked in a game of *ducki*.

CHAPTER XVII—MORE *Ducki*

THE LURE of *ducki* still drew Posey like a hungry coyote to a loud-smelling carcass. Gray hair streaked his temples, and he had two little flocks of grandchildren. He had gone through sorrow from his life in general, and through enough shame from his *ducki* in particular to call for the wisdom and the resolution of genuine reform. He couldn't reform, especially while he was distracted by the millstone Poke had hung about his weary neck. The bright-colored cards drew him with hypnotic power from all other activities of life, especially so if he had any remote hunch that the big Navajo was to be in the game.

And the big Navajo, his mop of hair streaked with gray under his greasy little hat, still indulged his passion for the wonderful game, no matter who shuffled the cards. But with the first dim prospect of skinning his beloved enemy of the *wickiups*, he dropped everything and everybody else short off.

The Navajos staged a big *yabetchi* on the San Juan River, and they gathered to it from all parts of the reservation. The Pah-Utes gathered to it from all over San Juan county. Posey went on his black filly, no thought of course that he would meet Bitseel and have any trouble, but he did want to be seen on the magnificent creature which was to carry him sometime in the lead of the big stir. After the main celebration at that *yabetchi*, some tinhorn flashed a deck of cards and a roll of bills, and in five minutes a dozen games of *coolican* were going full swing.

It was inevitable that Posey and the big Navajo should be bending with watering mouths over the same game, and equally inevitable that they should be drawn simultaneously into it. Whatever one of them did in the presence of the other was always interpreted by that other as a personal dare or a personal insult,

neither one of which could ever pass without prompt and animated answer.

When Bitseel, stalwart and stately but for his contemptible little hat, stooped to lay five cartridges on a black and white card, Posey bent promptly and laid five cartridges against it. They bet again and still again, doubling the amount. Those first half-dozen thrusts looked mild enough, but each one, whether he realized it or not, was simply sparing for an opening. The tenth bet assumed rather heavy proportions and the Pah-Ute won.

Boast and banter are the sweet sap of *ducki*, but so far these select enemies had not spoken a word. Nettled by his bad luck, the Navajo bet double what he had lost. "Skunk-bait!" he hissed, throwing his silver in contempt on the blanket.

Posey flinched. That expression smelled strongly of bad medicine; it had been followed before by immediate disaster to him. Worse still, it always jabbed him in the sorest place. In nervous resentment he hunted the necessary amount from his disordered pockets and stacked it with clinch-jawed rancor against Bitseel's bet. "Coyote medicine!" he growled in answer to the Navajo's malediction.

Since "coyote" in the Navajo language is "thief," Bitseel took this as a personal insult and sent a fierce glare at his antagonist, but the next flip of the cards gave him the big stakes, and he raked in with biting exultation.

Immediate disaster again after the Navajo's curse!

THE SKUNK and the coyote had elbowed their way into place by the blanket opposite each other, and having eliminated all the original players, each one determined to eliminate the other.

The skunk lost steadily: his money, his hat, his knife. He lost his lariat which he loosed from his saddle on the black mare and handed it over with anguish to the avaricious son. Pride and anger demanded that he go on with the fight. So, declaring that he had a horse worth thirty dollars, which he would stake for three ten-dollar bets, he proceeded with the game, using matches for dollars.

The coyote got all thirty of the

matches, counted them before the feverish eyes of the skunk, and arising started to take possession of the black mare.

Nothing had been said about the black mare—she was not at all the animal the skunk had had in mind.

The h— she wasn't—then why didn't he make that clear?

He did make it clear.

At that the big Navajo began loosening the laragos to remove the saddle from the colt of special promise.

Old Tsabekiss himself and a whole caravan of kinsmen were in attendance at the *yabetchi* in formidable array. A prolonged scuffle and hair-pulling would bring them quick to the scene and no telling what would happen, the one inevitable result of which would be the loss of his black mare. Snatching his automatic from under his arm, the skunk struck the coyote a quick blow in the face and springing to his saddle, dashed for cover.

Bitseel staggered and fell, an ugly dent in his left cheek-bone. A howl of alarm—a score of Navajos mounted and whipped away in hot pursuit, in dust and din and commotion. Little they knew the black filly's metal—she was proving herself that day for the greatest confidence Posey was ever to repose in a horse. He had lost his money, his hat, his rope, his knife, but he still had his gun and the black mare. He would meet the coyote no more, nor pay the debt about which he had been so basely insulted.

But the big Navajo resolved, and fate decreed, that the coyote and the skunk should have yet a final meeting.

That score of Navajos returned from following the track of the troublesome Pah-Ute. They knew better than to go on into the rocks, and when they considered that their tribesman had simply been knocked down, and it was just a quarrel over a card-game, the flare-up of an old sore, and the blow was more an insult than an injury, they resigned the fuss to Bitseel and his rival to fight it out in their own way.

It resulted in no breach between Posey and the people of the southern tribe. He went among them still as he pleased, even as far as Keyenta, though he steered clear of the big man with the little hat.

(To Be Continued)

THE LOG OF A EUROPEAN TOUR

(Continued from page 578)

sweet story of old." Brother Pyper said his people were from England. Father delighted the Scottish Saints by stating that his father's people came from that country.

The afternoon session was strictly M. I. A.

To the General Board members it was of the greatest interest since it demonstrated the activities of speech and music. There were 9 speeches and 5 Gleaner choruses.

We were impressed by the fervency and eloquence of the speakers. The two themes which they stressed were, "Building Zion in Great Britain today through M. I. A.," and the Centennial, giving the history of the bringing of the Gospel to these Isles.

The girls sang beautifully and showed much good training and careful preparation. At the close they gave their number in ensemble.

At 6:30 there was an English High Tea in Pioneer Hall. The hospitality committee had arranged a coupon ticket for those who desired to purchase it. This ticket provided lodgings and meals.

The crowd was so large that all could not be accommodated at once, more than three hundred being seated at the first tables. There was a stage in the hall and the guests of honor, about fifteen in number, sat there. The other people were in the body of the house. It was an impressive sight to see this large hall filled with people.

There was a good meal served and the hundreds of people were ready for it because most of them had been so busy getting their lodging houses located and attending the conference that they had not taken time to eat.

The program consisted of a series of toasts to the guests. Father, Brother Clark, Brother Pyper, Sister Fox, Sister Lyman, Sister Jos. J. Cannon being the recipients. The audience joined in several songs.

From here we hurried over to the town hall where the pageant "Lift Up Ye Everlasting Doors," was presented. The town hall has a seating capacity of about seven hundred and fifty and by the time we arrived only a row or so of seats was empty and hundreds of people not yet seated. We made our way through the crowds and took our seats. It was so distressing to all of us to have our people turned

away, for the law prohibits anyone standing in a hall and so those people who would have willingly stood were forced to leave the building. Two young boys who had ridden thirty-five miles on their bicycles just for the pageant and who could not remain for the next day were turned away and left for home that night.

The pageant was very impressive and so well presented we marveled at its completeness. We were made aware of the fact that sincerity and a determination to do one's best has its reward because all the cast, the readers, and the men and women behind the scenes, were giving the last ounce of their power to make it a success. Great credit for its success was due to the Elders who under extreme difficulties had erected a stage for the presentation and to Sister Waldram, one of the lady missionaries who directed it. She used groups from all over the mission, never once being able to have a full practice with them all present. Arrangements were made that night to have it repeated the next evening so those hundreds of our own people who had been refused admission might have the privilege.

That evening as we rode back to the hotel, Father said the pageant was one of the best he had ever witnessed and he thought it nothing short of marvelous that it could be put on in such a finished and excellent manner. Sister Ramona W. Cannon said the sisters of the Relief Society and Young Women's organization had worked for months making and gathering the costumes. It was hard to sleep after the day's enjoyment.

Sunday, August 1st.

THE memory of Sunday will never fade from my mind; it stands with those great events which I shall always remember! The dedication of the Salt Lake Temple (when I was a child of twelve), the M. I. A. Jubilee held 12 years ago, and the Centennial Celebration of the Church organization held April 6, 1930.

The meetings on Sunday were held in the Town Hall. The first meeting, commencing at 9 o'clock, was devoted to testimony bearing. As soon as President Joseph J. Cannon finished speaking and opened the meeting for testimonies several people were on their feet and this

(Continued on page 590)

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THE LOG OF A EUROPEAN TOUR

(Continued from page 589)

occurred several times during the meeting. Thirty people bore their testimonies.

At eleven o'clock every available seat was occupied. The platform was filled with children.

The detailed account of these meetings has been given by Elder Sorensen so I will try to give my impressions during the day. It seemed as if we were attending a general or stake conference. There was a spirit of expectancy, of hushed solemnity that seemed to brood over all. Not a sound, not a whisper

seemed to mar the peace as each man arose to speak. The power of the Lord was upon his servants; their instructions and fervent testimonies will ever ring in our ears. After the afternoon session it was decided to arrange for an amplifier to be placed in the square just behind the hall because hundreds of people were there who could not gain admission to the hall.

An estimate was made at night of those present in and out of the building and it was thought that approximately fifteen hundred people heard the last session, either in the hall or out on the square.

After the meeting the pageant was repeated. The people seemed loath to leave the grounds, and we all stood around visiting and expressing appreciation of the wonderful meetings we had attended. It was the general feeling of all present that they had had a veritable pentecostal feast.

It was said frequently by the people that they were going home better men and women and were going to spend their time spreading the Gospel message.

The Elders, seeing the large crowd, saw an opportunity for a street meeting and so put up their chair on the square. They invited the people to come a little closer and a meeting was soon in progress.

They, one by one, gave a message. Some spoke of the celebration just completed; others on various beliefs of the Church. Their sincere and humble testimonies, their enthusiasm for the work they were doing, and their desire to be the bearers of a message to the people that would bring peace and contentment into their lives brought tears to my eyes. They invited me to speak, and, for the first time in my life, I spoke on the street. We stayed till nearly ten o'clock and were getting quite tired standing, so we inquired when it would be over and the Elder standing by us said it would run as long as they could keep a crowd, and the police would let them stay; likely it would be eleven o'clock. We decided we had better not stay till it was out. When we left there were probably two hundred people still listening.

Tonight as I retire to my bed my thoughts are on the proceedings of those two days. I hear the town clock strike hour after hour and still I cannot sleep. Such thoughts of

thankfulness and appreciation for the Gospel and the good men who were the bearers of its message surge through my mind that I can only thank my Father in Heaven for the privilege of being at this conference and enjoying its spirit. The "peace that passeth understanding" has been in the hearts of many this day.

At all the sessions father's powerful testimony and his freedom of speech bore witness to us of the inspiration which accompanies a prophet of God.

Monday, August 2nd.

MONDAY we felt would probably be an anti-climax but it wasn't. Although in a different way the same spirit was with us. We had a meeting in which the M. I. A., Primary, and Genealogical work was stressed. Several local members took part. Father closing the meeting with a song and offering the benediction.

At 12:30 there was another splendid luncheon meeting where awards and recognition were given the Elders for outstanding achievement in selling the *Millennial Star*. Promptly at two o'clock (on the large field where the baseball match had been played and won by our men Saturday afternoon) the grand march of the M. I. A. commenced. Father and the other guests of honor were on a receiving stand in the center of the field. They marched past the stand singing, "The M Men are Leading Along." They formed on the field and made a human M. I. A. From among the group five people stepped up and awarded the Union Jack to Father, Brother Richard R. Lyman, Brother and Sister Joseph J. Cannon, Brother Pyper, and Sister Fox. These people represented the divisions of the British Isles. There was also an award of pins and some presents for Brother and Sister Cannon and a present for Father to take to his wife. More speeches and more singing, and the program was ended.

The final event, the Grand Ball, was the climax of the day. It was given in the evening at 7 o'clock. A grand march, dances in costume, and a general sociability party was participated in by hundreds.

So closes the Centennial Celebration of the British Mission. It was a glorious event. Never have I felt greater spiritual uplift, Father rose to majestic heights in his addresses and every person I have spoken to



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The Deseret News Press

29 Richards St.
Salt Lake City

The Log of a European Tour

or heard from has said the same thing. I asked him today if at any time he had felt that he had greater liberty of speech in talking to the people, and he said "no." His voice was clear and so magnetic, it seemed fairly charged with an invisible spirit. I will never forget it, and I feel more than ever before the need of these spiritual revivals among us all. We have all felt that this visit of the brethren will put new life and greater activity into the work over here.



WHEN DAY IS DONE

By Catherine E. Berry

WHEN DAY is done and night creeps up
the sky

With darkened clouds and starlight's silver
gleam,

When winds at dusk are singing gayly by
With vagrant songs that call to those who
dream;

I walk the road that dips beyond the hill;
Listening for your footsteps down the lane.
I stand beside the gate, my heart athrill
To know that soon you'll be with me again.

I wait beside the gate when night appears
Because my love is coming home to me,
So shall it always be throughout the years.
And after that into eternity,
For should I go beyond before you do,
I'll wait beside that other gate for you!

to meet them. You hesitate. Let me give you this practical test. How many of you have really sat down with your bishop, with your stake president? You can; and you can come to know other people you'd like to know.

EDWARD BOK, who became one of the outstanding men in America, came over here as a Dutch boy. If you haven't read that book of his, *The Americanization of Edward Bok*, you should. He says he owes everything that developed in his life to the fact that when he was a youngster he would go in to meet people. He said: "I'll never forget the day I worked up my courage and announced myself to President Theodore Roosevelt. My friends said I was foolish. I have never had a more royal reception in my life than he gave me, and you wouldn't have known but what he was a fellow townsman." You don't need to be afraid of people. It may be they would welcome an opportunity to sit down and talk to young people like you.

Space forbids that I even mention the host of friends anxious to meet you out of the world's great books—friends of yesterday—of all time.

Thus, the second C of Companionship is choice. Have you met the kind of fellow who is lifting you up? Are you meeting the kind of people

that you are proud of or happy to meet, or have you just chanced into a friendship? Consider carefully: the C of chance and the C of choice.

Now to consider the third C. It's one of the richest words in the English language; it touches life at every corner. If I have any contribution in this article, it centers in this last C. You have read, no doubt, out across the ages, of the wonderful qualities in men. I never tire of reading that wonderful story of Jonathan and David. Jonathan might have been king—it was his right to be. He chose not to be. He demurred out of his friendship to David. Their story is one of the richest chronicles in the world.

This third C works in the realm of sports. It works when you take a young lady out. It works when you are hostess to a young man when he calls on you, and when you talk to father and mother. Now you've guessed it. It's the Chivalry of companionship. I think one of the finest compliments I ever heard paid to a man was paid at his funeral when it was said of him: "He treated his sweetheart as if she were a sister, and he treated his sister as if she were a sweetheart." I couldn't write it better than that if I wrote a volume. Find me a young man who is good enough to treat his sister as if she were a sweetheart and that will be the sum total of gentlemanliness.

Chivalry is a wonderful thing. When a man has the spirit of chivalry, he wouldn't take a girl out but to her honor. There is nothing cheap in a young woman who entertains a young man in the spirit of chivalry.

Will you accept one other thought—you young people born in the Church: I never stand opposite a young couple taking that vow which means so much to their future that I don't close the little service saying: "I hope, young people, you'll love each other so much in this life that you'll want to be pals in Eternity." If I were a Latter-day Saint girl or boy, there is just one final thing I'd want to do. There's one altar that's more sacred than any other place in all the wide world. God bless the youth of Israel with a sense of real chivalry, that they'll honor the traditions of their fathers and mothers by picking their mates in the House of the Lord.

M. I. A. READING COURSE BOOKS

Season 1937-1938

The following books have been officially approved and recommended for reading during next season:

Department	Book	Price (Postpaid)
EXECUTIVE ADULT SENIOR	<i>The Man of Galilee</i> , by Wendling.....	\$1.00
	<i>The Return to Religion</i> , by Henry C. Link.....	1.75
	<i>The Return to Religion</i> , by Henry C. Link.....	1.75
	<i>Step a Little Higher</i> , by John Henry Evans.....	1.25
M MEN	<i>Step a Little Higher</i> , by John Henry Evans.....	1.25
	<i>How to Win Friends and Influence People</i> , by Dale Carnegie.....	1.96
	<i>Step a Little Higher</i> , by John Henry Evans.....	1.25
CLEANER	<i>How to Win Friends and Influence People</i> , by Dale Carnegie.....	1.96
	<i>Real Persons</i> , by Starbuck.....	1.08
	<i>North to the Orient</i> , by Anne M. Lindbergh.....	2.50
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These prices are cash with the order. If sent C. O. D. or charged, postage will be added. In Utah add 2 per cent for sales tax.

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Your Page and Ours

LET'S SAY IT CORRECTLY

MAINTENANCE—*main*—and the accent is on this part of the word—the *a* is pronounced as in the word *ate*; the *i* is not sounded at all. *Te* has the *e* as the first *e* in the word, *event*. In the last syllable, *nance*, the *a* is sounded as in *account*. Be sure to place the accent correctly and the pronunciation will be easy.

Municipal—The first syllable is *mu* with the *u* pronounced as in the word, *unite*. *Nic* is the second syllable which also receives the accent; the *i* is pronounced as in the word *it*, and the *e* has the sound of *a*. You must remember that the accent is on this syllable. *L*, the third syllable, is as in *charity*; *pal*, the final syllable, has the *a* pronounced as in *account*.

Apparatus. The preferred pronunciation of this word has the third *a* pronounced as in *ate*. Try it that way and see whether you don't like it.

FROM A YOUNG MAN BEGINNING LIFE

Dresden, Germany,
July 5, 1937.

Improvement Era
50 North Main, Salt Lake City.

Dear Brethren:

I just completed reading the editorial "To A Young Man Beginning Life." Such articles make the *Era* worthwhile to everyone. I am a young man beginning life. That editorial solidified the memory of advice from people I like to associate with. I do not wish or expect to be a "might-have-been" or a "wish-I-had-done-differently." My sincere thanks to Richard L. Evans and the *Era*.

Thomas B. McKay,
German-Austrian Mission.

FROM THE NEW "DIGEST"

(Combining the *Literary Digest* and *Review of Reviews*)

July 14, 1937.

The Improvement Era Magazine
Salt Lake City,
Utah

Dear Sir:

WE SHOULD very much like to add your publication to our exchange list. If this is agreeable to you, please notify me and we shall start sending you *The Digest* at once.

Ever very truly,
John Blakeless,
Literary Editor.

FROM A NON-MEMBER

February 16, 1937

TO WHOM it may concern:

I subscribe to the:
National Geographic
Scouter
Boy's Life
The Improvement Era

I believe every home and especially "The Mormon Home" should have the *Era*. I read it regularly, thoroughly, and enjoy and benefit thereby. It is all good clean literature, and uplifts the mind and the soul of everyone who follows its pages.

Of all the magazines I receive, the *Era* is read first—and then it is put away to give to someone who might not be able to take it. I know of no other magazine that can bring so much good into a home, therefore, I can heartily endorse the *Era*. I believe it should be in every home.

Yours sincerely,
L. D. Pfouts.

I trust you know Dr. Pfouts' state-wide activities in scouting and to know how pleased I was to get this endorsement. It would be perfectly agreeable to publish it in the *Era*. Of course you know Dr. Pfouts is not a member of the Church.

S. A. Harris
Payson, Utah.

HANDY WIFE

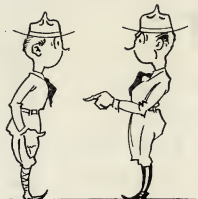
"MARY has a wonderful husband."

"Yes? How do you mean?"

"Why, he helps her do all the work. Monday he washed the dishes with her. Tuesday he dusted with her. And tomorrow he is going to mop the floor with her."—*Brown Jug*.

"SOME of the good people who dine here," said the hotel manager sadly, "seem to regard spoons as a sort of medicine—to be taken after meals."

A MERE DETAIL!



IT WAS kit inspection, and the soldiers had their things laid out on their beds. The orderly walked into the room and approached Private Brown.

"Three shirts, Brown?" he asked.

"Yes, sir. One on, one in the wash, and one in the box," replied the private.

"Two pairs of boots?"

"Yes, sir: one pair on and one pair in the box."

"Two pairs of socks Brown?"

"Yes, sir: one pair on and one pair in the box."

"Good! Now, where's the box?"

"Dunno, sir; I've lost it."—*Answers (London)*.

NATURAL MISTAKE

LITTLE ALGERNON (to the old lady who has just arrived, and whom he has never seen before): "So you're my grandmother, are you?"

Grandmother: "Yes, on your father's side."

Algernon: "Well, you're on the wrong side, I'll tell you that right now!"

WORTH REPEATING



HE WAS a bit shy, and after she had thrown her arms around him and kissed him for bringing her a bouquet of flowers, he arose and started to leave.

"I am sorry I offended you," she said.

"Oh, I'm not offended," he replied. "I'm going for more flowers."—*Capper's Weekly*.

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W. M. JEFFERS,
EXECUTIVE VICE-PRESIDENT Salt Lake City, May 31, 1937.

Mr. Earl J. Glade,
Managing Director, KSL Radio Station,
Salt Lake City, Utah.

Dear Mr. Glade:

Congratulations upon the success of the broadcast from Zion National Park yesterday.

Your individual part in the program was greatly appreciated and I am anxious that you pass on my personal thanks to your able technical workers. The "switch-over from the original site of the broadcast to the Lodge was a fine example of quick thinking and fast and correct action.

Yours very truly,

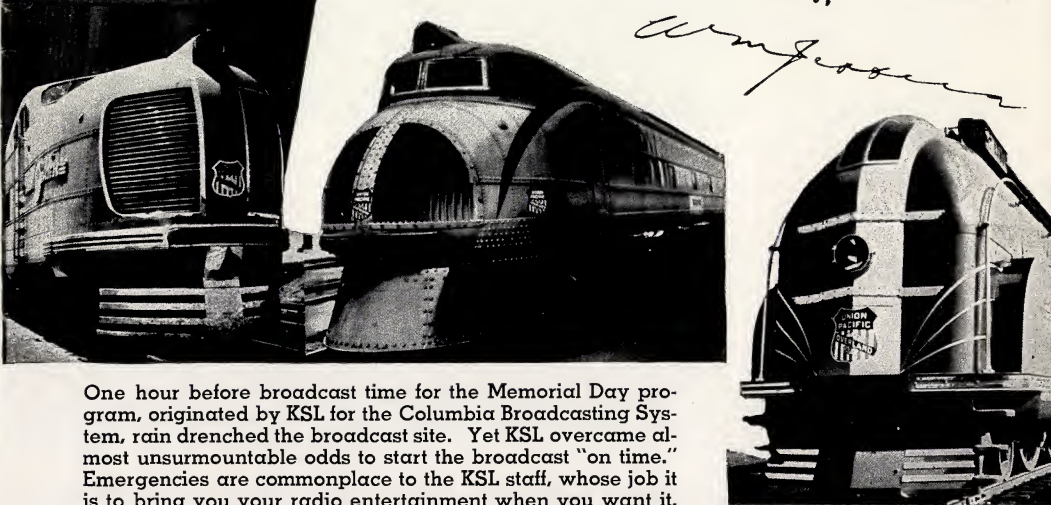
Wm Jeffers

One hour before broadcast time for the Memorial Day program, originated by KSL for the Columbia Broadcasting System, rain drenched the broadcast site. Yet KSL overcame almost unsurmountable odds to start the broadcast "on time." Emergencies are commonplace to the KSL staff, whose job it is to bring you your radio entertainment when you want it.

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These extensive improvements in our office facilities symbolize the progressive and sound policies which have largely been responsible for the continued steady growth of this strong company.

Upon the completion of our new offices we shall hold open house for our friends and the public. You are cordially invited to pay us a visit at that time.

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